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JOINT LETTER FROM THE MISSIONARIES, DATED PORT ELIZABETH, JULY 19, 1838.

Contest between the Zulus and the Boers.

FULL accounts of the departure of the mission families from the country of Dingaan, and the causes which led to it, were given at pp. 307 and 423 of the last volume. The progress of events relative to this chief and his people is given below. The missionaries, Messrs. Lindley and Champion and Doct. Adams, were still remaining at Port Elizabeth. Mr. Venable was at Cape Town.

By a general letter, written and forwarded early in the month of April, you are, we suppose, informed of the events and circumstances which, in the view of your missionaries, made it expedient for them to remove with their families and effects to the colony. This step has been fully justified by events now to be mentioned. You are aware that at the time we left Natal, the people of that region were actually engaged in war with Dingaan. The Natal commando had gone out against him a few days before our departure. On the 2d of April it returned, having captured about three thousand head of cattle without fighting. Encouraged by this success, the Natal people marched on the 12th of April, a second time against the Zulu chief, and on the 16th of the same month an engagement took place in which the Natal men were completely defeated, losing from four to six hundred killed. The loss on the side of the Zulus was probably equal, if not greater. By this victory Dingaan put entirely out of his way

every thing he had to fear from the inhabitants of the region around Natal. Knowing this, he allowed only three or four days to pass before he ordered a large body of his warriors to proceed immediately to Natal and complete his triumph, by killing all the people and taking all the cattle and other valuables they could find. Accordingly the Zulu army arrived on Monday the 23d of April, in the neighborhood of their vanquished enemies, who made no resistance, but fled to the bushes to find a hiding place. The invaders proceeded, without either danger or trouble, to take possession of every thing they thought worth carrying away. They also killed a number of women and children. Had we not left the country as we did, we should have lost all our property and perhaps our lives. We believe that God guided us in our decision to leave, and that he should receive our most cordial thanksgiving.

When the Zulu army arrived, Mr. Lindley, who had remained in the country to watch the progress of events, was at the Bay, and found a safe retreat on board the Comet, a brig which had been providentially detained about ten days by the sickness of the captain. It was not known at the station where he made his home, (Umlazi, the station formerly occupied by Doct. Adams,) that the Zulus were coming, until they were seen advancing and near at hand. The Lord mercifully delivered us from the tribulation of that day. Looking at the past, let us thank him and take courage.

It is now a painful truth that we have been driven from our field of labor through the operation of causes which could not have been foreseen at the time we entered it. You may ask, "Is there no hope that we may be able to return

to it?" We can answer only this, that our present prospect terminated in darkness. The emigrant Boers declare that they will possess and inhabit the country. If they do this, our return to Natal would be useless, unless it was with a view to become religious teachers among the Boers themselves, which step, we now think, you would not support.

It is uncertain who will yet govern the land from which we have been driven. The Boers, distracted and divided among themselves, find Dingaan a more formidable enemy than they had anticipated he could be; and while it is the general impression that they will ultimately break his power, we feel that there is room to doubt as to the result of the deplorable contest in which the parties just named are engaged. The emigrants, if united and of good heart, have strength to subdue the Zulu chief; but there are divisions and jealousies among them, and it may be that the Lord will "send faintness into their hearts in the land of their enemies;" that the "sound of a shaken leaf shall chase them;" and that "they shall have no power to stand before their enemies."

But should the Boers finally triumph over Dingaan, there is some reason to suspect that the British government will defeat their plans by taking possession of Natal.

The writers then give the outlines of a proclamation recently issued by the governor of the Cape Colony, the object of which is to induce the Boers to return within the limits of the Colony, and in which it is implied that, in case they should settle near Natal, the governor might take military possession of that place.

From what we have now stated, you will see that it is impossible for us to predict who will yet govern the land from which we have removed. Should Dingaan remain unsubdued, we feel that his jealousy of white men excludes us from a return to our forsaken field. Should the Boers take and keep possession of it, the sooner we give it up the better, unless, indeed, we become instructors to those who already pride themselves on being Christians. Should the authority of the British government be there established, and should the natives, after having a few times given place to their betters, find themselves comfortably settled; we might enter an encouraging field, and be protected in our labors. But in respect to the suppositions we have made, there is great un-

certainty, as you will observe. Which of the events above alluded to, will take place, and when transpire.

In these circumstances we have asked ourselves this question, Are we, in the providence of God, required to give up all hope of doing good to the people to whom you sent us?

It is hardly to be supposed that the Zulus, if conquered, would be utterly exterminated. We think a remnant, it may be a large one, will be left; but where, or in what circumstances, they will be permitted to live, it is impossible to say. They may, or they may not, be found in a situation favorable for the commencement of missionary operations among them. And then, how long they can have rest from all their enemies, we cannot, with probability, even conjecture.

In this view of things, we have concluded that we would be justified in entering a new field, provided one of suitable character could be found.

Missionary Laborers in Southern Africa.

It will be borne in mind that from the two tribes with special reference to which the mission to Southern Africa was established, the missionaries have been compelled to depart, owing to the predatory contests which have occurred between those tribes and the Boers emigrating from the Cape Colony; and that one of these tribes has been nearly exterminated by its enemies, while the prospect is that the other will soon share the same unhappy fate. In these circumstances of disappointment, the missionaries, in looking round for other fields of labor, make the following statement of their views.

Of the country occupied by the Hottentot and Bechuana tribes, north of the colony, we need say nothing, as all the field in that direction, worth notice, is already taken up by the London, Wesleyan, Paris, and Berlin societies. The Colony, of course, need not come under observation. You will see that we have made quick work in expressing our views of a large part of South Africa. But some of us have been far enough and long enough north of the Colony, to speak with confidence on this subject. You have, no doubt, learned that a great portion of South Africa is nothing more than dreary desert, without wood, without water, and almost without inhabitant. The only remaining part of it, then, to which our attention need be directed, is Kafirland, which is about eighty miles

wide, and 300 long, and contains a population, it may be, of three hundred thousand, though probably not so great. In this region there are now laboring missionaries from five different societies, the Wesleyan, the Glasgow, the London, the Berlin, and the United Brethren. The Wesleyan has eight stations, the Glasgow five, the London two, the Berlin one, and the United Brethren one. To the two stations belonging to the London Society, we may add two or three more determined on, and for which missionaries have been already appointed. All the principal chiefs, with one exception, have missionaries with them. The chief excepted is a restless, marauding man, who has under him about a thousand men, and is so situated on the northeast side of the Umzimvubu river, as to be the first to come into collision with the nation of white men who may inhabit the Natal country.

The country, at present, does not afford us a field, unless we go into Kafirland, but with the view before us above given, we do not feel at liberty to go there, till the measure shall have been judged expedient by those who have authority to direct us.

LETTER FROM MR. CHAMPION, DATED
OCT. 11, 1838.

Continued Emigration of the Boers.

MR. Champion, writing from Port Elizabeth, mentions that proclamations had been issued by the governor of the Colony, and various other measures resorted to, to prevent the further emigration of the Boers, to the countries lying north and east of the colonial jurisdiction, and then proceeds to say—

From all I can learn by inquiries of merchants here and others, the farmers are emigrating nearly if not quite as fast as ever. Weekly there are Boers in town who are purchasing supplies, etc., and preparing to join their brethren. They seem to give no heed to proclamations. They put very little confidence in accounts of the distresses and dangers of the emigrants. The thing has many of the characteristics of a *mania*.

The emigration has as yet, I believe, been confined principally to the farmers in the eastern parts of the colony. One party, however, has gone from the district of Swellendam. When the colonists shall hear of their friends safely arrived at Port Natal and settled, especially were Dingaan humbled, it is not

improbable that many more, not excepting the English farmers of the Albany district, would be inclined to emigrate.

Respecting those in the Natal country, the last intelligence is that a large number of Boers, with their wagons and families, in three or four parties, had arrived at or near the bay of Natal. They were constructing their fortified camps by means of their wagons, (I suppose, as they usually do,) at a distance of a few miles from each other. Two parties, at least, were still back in the country, up the Tugela river, and contemplated settling there, as it is a better country for their purpose of sheep farming. Others were still on the other side of the Droakbury, (or Quahlambeni of capt. Gardiner.) They had by no means forgotten the perfidy of Dingaan, and were yet expecting to make efforts to recover their lost cattle, and avenge "the blood of the innocent."

The last Graham's Town Journal says. "Letters have been received from Natal up to the 19th of August. The emigrants are represented as very dispirited, and in great want of necessaries. The accounts state that every desire is evinced by the farmers to continue under the British government, and that nothing would be hailed with more satisfaction than the formal recognition of Port Natal as a British settlement. Dingaan had sent out a commando against the Bushmen, (i. e. the Kaffers living forty or fifty miles west of Natal,) and the movement appears to have created considerable sensation and alarm in the camp of the emigrants. There does not appear to have been any excitement on either side." The Bushmen fled, the Zulus burnt their houses and got their cattle.

From another page of the same journal and of a later date, Mr. Champion has copied and forwarded a paragraph which gives some further account of the progress of the contest with the Zulus.

"Since our paper went to press, we have received a communication from Graaf Reynet, stating that a letter had been received by the farmers on the Rut river, from a company who were encamped on the Tugela, informing that a furious attack was made by the Zulus on the camp of the latter, about August 13th. The Zulus were repulsed with great loss. The farmers lost only one man, who was herding cattle. This letter speaks of the emigrants being badly

off for provisions, and adds they were anxiously expecting aid from their comrades living on the north side of the Droakbery.⁵

Accounts also speak of the great scarcity of food among the natives at Natal. They are quite destitute of seed corn, it is said. There being a severe drought in the Amaondo country, few if any have gone there. It is doubtful whether so many were killed in their commando against Dingaan as was at first supposed, and I cannot avoid the impression that, notwithstanding the glowing account of numbers of Zulus killed on that commando and others, Dingaan, after all, may not feel that his army is sensibly diminished, though very probably they have learnt a salutary dread of fire-arms.

On the 16th of October Mr. Venable was at Cape Town, where he had been for some time, occupied with various labors for promoting the moral and religious welfare of the people of that place. He was about to publish the Sermons of Dr. Beecher on Intemperance, translated into the Dutch language, with an introductory essay. He remarks that some effort for the spiritual good of the population of Cape Town, similar to that of the American Tract Society for the distribution of its bound volumes, is greatly needed.

China.

AN ACCOUNT OF MACAO AND ITS POPULATION, BY MR. WILLIAMS.

Topographical Description—Classes of Population.

The city of Macao stands on a peninsula which is attached by a strip of land to the island of Keangshan under the government of whose officers it is included. The eastern shores of this peninsula lie open to the Roads, (a part of the delta of Pearl river, lying south of the Bogue, called Lintin Bay,) where ships trading to Macao anchor. The western side is separated from Priest's Island or Tuymeenshan by a small arm or passage of the sea called the inner harbor. The circuit of the peninsula is about five miles, and it is less than three in its greatest length. The Chinese have built a wall called the Barrier across the isthmus, where troops are stationed, and beyond which no foreigner is allowed to pass. The neighboring islands, however, are accessible to some extent, and one or two support a nume-

rous population. For further particulars regarding the city itself, its government, relations with the Chinese, and extent of the trade, you are referred to the description of Macao and Canton published by J. Munroe, Boston, 1836, a work written by one who had better opportunities and more leisure for obtaining correct information than any foreigner now residing there.

The population of Macao is composed of Chinese Mistizos (or a mixture between Portuguese and Asiatics,) Portuguese, and foreigners; amounting in all to about 35,000. Of this number, the Chinese constitute six sevenths, and those who are considered amenable to Portuguese control the remainder. The city itself is defined by two walls extending across the island, as can be seen on the map in the description referred to, within which all the Portuguese live. Without the walls are four small villages inhabited entirely by Chinese, who, as well as all those living on the island, are under the jurisdiction of their own magistrates. Those residing on the peninsula have perhaps more freedom in their intercourse with foreigners than natives in Canton, and are not so liable to the oppressions of governments in cases of trouble, as are the traders in the provincial city. The system of the *co-hong* does not extend to Macao.

This mixed population of Chinese and foreigners has, as might be supposed, rather a miscellaneous character. The intercourse of the two has not elevated the former; but, on the contrary, they have learned to look upon the latter as the representatives of all foreigners and of all christian nations. From the connection between the two has sprung a mixed race, partaking of the vices of both parents, and who are held in low estimation by the common Chinese. In the estimation of the natives of Canton, the whole Chinese population of Macao have depreciated by their intercourse with the Portuguese. About 2,000 of them have embraced the catholic faith, and are under the superintendence of the Romish clergy of the place, assisted by native priests. They live, for the most part, by themselves, and the heathen Chinese do not associate with them very intimately. When proselytism first began to excite the notice of government, these poor people were harassed in many ways, and numbers adopted the Portuguese dress to avoid persecution. They appear to be more ignorant and less enterprising than their pagan countrymen.

A large part of the Chinese on the peninsula are sailors, or those who are closely connected with the shipping, and fishermen. As in all countries, these people are illiterate, and often rude in their manners, living in an unsettled way. Sometimes they stop ashore for months, and then they are away on a cruise. Those who keep small shops for supplying seamen are more stationary. The fishermen are the most wandering of all. Most of this class of the community are originally from Fuhkeen, and can understand some one of the numerous dialects of that province, which, as you know, prevails more or less along the whole coast of China. Many of them are adventurers, who, having left home in search of a livelihood, landed at Macao, and engaged temporarily in trade, husbandry, or fishing; and ultimately become permanent inhabitants. In a few months they acquire the dialect spoken there, though among themselves they usually converse in Fuhkeen. They are looked upon by resident natives rather in the light of shrewd interlopers, who will do all they can to underbid the regular trader; and there exists some rivalry between the two. These adventurers are fond of strangers, and receive their visits with a heartiness that encourages one to frequent their houses, and also to give them books, which they take willingly. In many points they appear to have less prejudice against what is foreign than the natives of other provinces.

The remainder, and much the largest proportion of the population consists of Chinese born in the place, or who have come from the contiguous districts. The dialect spoken among them is a variety of that in use at Canton, having the same idioms, but differing in two or three particulars where it approaches the Fuhkeen. Those who are born in the place can, for the most part, converse in the mongrel Portuguese used there, which they constantly obtrude upon the foreigner who wishes to talk with them, though they do not express their surprise in the rude manner common at Canton when one addresses them in Chinese.

*Prevailing Ignorance—Government—Inter-
course with Foreigners.*

This fact shows how little has been the influence for good which foreigners have exerted upon the great mass of the population around them. We can hardly utter a sentence in Chinese without

the crowd expressing their wonder that a foreigner can even speak in the language of the country. This is owing in a great degree to the ignorance of the common classes of the foreigners! and in Macao, where he is known more thoroughly, it has been under many disadvantageous circumstances. It is with this part of the population that we have the most frequent communication. What proportion of them can read, it is nearly impossible to say; but all of them are willing to talk. At a rough estimate, I should think that less than one half of the men can read. But the data for this conclusion are two imperfect to depend upon its accuracy, for a native seldom thinks of prosecuting statistical inquiries, unless it be to collect taxes. However, a less proportion of the men can read than in Canton; and we learn from the reports of the brethren in Bankok, Singapore, and Batavia, and the same is probably true in other parts of the Archipelago where Chinese are found, that they have been disappointed in finding how few of the Chinese emigrants can read. The cause of this is easily explained. If a native at home can obtain food and clothing, he will not of choice leave his home and the graves of his forefathers to go and live in a foreign land. The sentiments of Teen Kesheih (Chi. Rep. vol. 3, p. 303,) are those of a genuine son of Han, and are acted upon by thousands of his countrymen. How small a proportion of the emigrants in Bankok can read I do not know, but their attainments and number ought no more to be taken as the gauge of education in the empire itself, than should the intelligence of the fishermen on the coasts of Britain or America be regarded as an average of the learning of those countries. So far as we can judge from what we see here of the emigrants, the illustration is fully to the point. Nor because the Malays as a race are more ignorant than was supposed by some who judged too hastily of their intelligence, should it be inferred that the illiterate Chinese among them are a fair sample of the scholars in the empire. It should be remembered that no Chinese can or does carry his wife or family with him, and consequently, if he is married, this tie will often retain him at home. The consequence is that those who go abroad are mostly young men, and that too in the great majority of cases before they have learned to read, if indeed they are not too poor to obtain any education. The leaving of home and friends is, in the mind of the adventurer, only a tem-

porary expedient, adopted to escape the ills of poverty and improve their present miserable condition. This is amply proved by inspecting the junk loads of half starved and half naked wretches put ashore at Singapore. Many hundreds of these poor emigrants do return, but they are hardly noticed by their countrymen as exercising any influence upon society by the introduction of foreign customs. Moreover, all the opportunities of promotion to office are lost by an educated Chinese as soon as he leaves his native shores, and he is not able to compete as a trader with the man who has spent many years in a shop. It is thus explained why so few natives of any literary attainments are found out of the country; and in many particulars Macao is like a foreign place, more especially in the number and permanence of its residents. Before the Portuguese settled there it was almost uninhabited, the arable land on it not being sufficient for the support of a tithe of the population.

Natives living at Macao are entirely under the government of their own officers, and all foreigners are under Portuguese rule. The servants in a house are thus often under one dominion and their masters under another. This freedom allows us to carry on operations without exciting notice, and is so far favorable. Neither Mrs. Gutzlaff's school nor the printing-office have been interrupted by governmental interference; and native children can be collected and taught, their parents can receive our visits in their own dwellings, and hear instruction, without that undefined, though constant, apprehension of subsequent ill consequences, which is seen at Canton in many instances. An edict now and then spreads temporary alarm, but the mutual intercourse is the slow growth of mutual interest, and the Chinese will trade and serve the foreigner.

Distribution of Books and the Results.

Books have been distributed at Macao to a limited extent, and have usually been well received, though none of that eagerness has been manifested which is seen on the coast. Generally, I do not think that the volumes were received from any desire to have a New Testament, or any other religious work; but simply because it was given to them, and perhaps too a little out of respect to the foreigner who handed it to them. Some few instances have occurred, where the nature and worth of the gift were partially appreciated; as in the case of the

captain of a junk, who, having read a few pages of the gospel was so pleased with the precepts, that he said he would on his return home give the whole book to his children to copy, in order that they might learn them. This was well, but it would be much better, if it was known that he had done so. The plan has been pursued, to some extent, of taking a small tract and reading it in a quick way with a company of persons in a shop or elsewhere, and then conversing upon the subjects read, asking them at the same time if they understood what they read. Now and then, a stout advocate for the religion of his country has been found; and in a few cases a shrewd observer has wished to know what difference there was between the religion of Jesus and that of Budha. Both, he would urge, have many images; both forbid the priests to marry and command them to shave the head; and processions, fasts, and feasts are common to both. All connection (when answering) was disclaimed with such a worship of Jesus, and reference made to the precepts of Jesus contained in the books which they were requested to read.

In the distribution of books, all publicity has been avoided. This branch of missionary effort is worthy of all the attention it has received; but we may well hesitate before calculating too sanguinely upon the effects of a promiscuous tract distribution upon a people almost wholly unacquainted with the precepts taught in the books, and where the style of the books is not very inviting. Good must result in a measure from the diffusion of truth, mingled though it be with some error, and we may hope for much; we may pray that through the means of books the Holy Spirit will be pleased to prepare the people to receive the living teacher and the truth at his mouth, but we can regard them as only seed thrown by the way side on hard and stony ground, where they receive little or no cultivation afterwards. By this is meant that hitherto we have had no proofs that the thousands of books thrown among this people have excited one mind to inquire concerning them; have induced one soul to try to find a teacher among those foreigners in China; or have been the means of converting an individual. I have seen books on board of the junks which were given in Bankok and Batavia; but have never had a question asked concerning their meaning; have never heard an objection started nor a request to have a doubt solved, though the sight of the books I had brought was the occa-

sion of their showing the books they had received. I know that our opportunities for ascertaining how much good is or has been done by the books, are too few to enable any one to pass an opinion; and also that the sailors in the junks could hardly read the volumes they had received, though in no junk did we find the crew so ignorant that none could read.

These remarks are made because the influence of tracts has been apparently rated rather too highly by some who have never known and felt how hard and insensible to all motives of holiness is the untaught mind and vicious heart of a heathen. One favorable circumstance attending this work among the Chinese is the general respect which is paid to printed books, and the care usually taken of them.

Access to adjacent Islands—Difficulties—Schools.

By taking a boat, we can pass to the islands lying in the vicinity; and a few volumes have already been distributed among the people living on them. Their size and number you will learn by an inspection of the map published in vol. 3 of the Chinese Repository. The inhabitants procure a subsistence by hard labor, and are generally ignorant and sometimes rude, foreigners having been at times roughly treated by them. It will require years of patient instruction to elevate so abject a class into a condition fitted to receive books and appreciate their contents. These islanders and the inhabitants of Macao, comprising a population of 35,000 and upwards, are accessible, presenting a field of effort larger than Singapore, and the people are also probably better educated. If the same security existed here as to the south for large offices and permanent outlays, it would be far preferable, but at present such is not the case. Macao, besides being a large city itself, is also the resort of many traders who come from the neighboring towns to purchase foreign commodities, while they dispose of their produce. Large quantities of goods are exported through the place, and still larger imported. It thus affords opportunities of extending an influence for good to a large section of country around it, by means of books and intercourse with visitors.

The facility with which children can be collected and taught is an inducement to open a school there immediately. Parents will permit their children to live

with the teacher, and be glad of the opportunity too in some cases, at present there being little apprehension of official interference. Although the support given to the child be the chief inducement to permit it to be taught, yet if there should be a probability of official meddling, the parents will instantly remove it. Much difficulty will be experienced and time needed to get a school into successful operation, but we think that, of the opposing causes, the interference of government will at present be one of the least. The scholars who have left Mrs. Gutzlaff's school went (in every case I believe) for other reasons than fear of government. Thirty dollars a year for food and clothing, and six for school apparatus, will support a child in Macao. We cannot at present advance aid to native schools because there are no teachers qualified to impart gospel truth, and therefore the school must for the present be kept under the roof of the missionary.

The space allowed to foreigners in Canton is too small to think of having a large school here.

Mr. Gutzlaff lives at Macao, and his frequent intercourse with the people, and their knowledge of him is constantly increasing. A school is conducted by Mrs. Gutzlaff, assisted by a young lady from England, containing from twelve to fifteen boys. It has been found difficult to retain female children many months, and parents are rather averse to their tuition. Numbers of them can be purchased and thus taught, but there are many objections to this plan.

Rev. Mr. Shuck and wife and Mr. Roberts also reside at Macao. Mr. Lay and myself have lived under the same roof since last September; making in all eight laborers. Mr. Lay is not, however, a permanent resident.

The facilities which Macao affords for the diffusion of truth among this people may be briefly summed up. Printing by means of metallic Chinese types, and perhaps block printing to a small extent, can be carried on there. Schools can be collected, tracts distributed, and the people taught by example and conversation, without exciting the suspicion of government, and books can be placed on board of the junks. Moreover a family can live at Macao, which is no small item in its favor; and in case of collision between the Chinese and foreigners, the whole mission can move there without in the least abandoning the ground.

Cyprus.

JOURNAL OF MR. PEASE AT LARNACA.

Preaching to the Greeks—Turkish Prayers for Rain.

January 7, 1838. This afternoon, at three o'clock, I held a Greek service at our house. There were about ninety persons present, most of whom had previously been invited to attend, though many came without a special invitation. Among the audience were Latins, Greeks, Maronites, and Protestants from Europe, Asia, and America, who speak at least seven different languages and move in all the different ranks of society here. They listened very attentively while I delivered my first written sermon in Greek, on the duties of parents to their baptized children and the advantages of the rite to the children. I then baptized our two children and Mr. Ladd's infant, in the name of the Father, the Son, and the Holy Ghost. After the service almost every one present shook hands with each of the parents of the baptized children, and prayed that we might enjoy them many years.

14. Sabbath. Mr. Themistocles, the Hellenic teacher, preached to-day at the church of St. Lazarus, in Scala, about two hours. He read an interpretation of the gospel by Theotoky, one of the Greek ecclesiastical writers, and then preached extemporaneously. He told the people that about a year ago the exegesis was established in Larnaca, at the suggestion of strangers (the missionaries then here,) but that very few of the inhabitants of Scala had attended; that there is a manifest coldness on the subject of religion among the Greeks, which has arisen from ignorance, and that it is time to awake. He acknowledged that he was a sinner, and remarked that though some might say to him as did the pharisees to the blind man, "Thou wast altogether born in sins, and dost thou teach us?" yet he would reply in the language of our Saviour, "The pharisees and scribes sit in Moses's seat," etc. Many told a young man in our employ that they are indebted to the Americans for these privileges. While relating these interesting facts, fired with enthusiasm, he said, "I pray God that I may acquire sufficient powers to preach in the same way." I know of no young priest or deacon here, who is fit to begin to study directly for the office of preacher. I believe the people would gladly

have some one who possessed the requisite talents and knowledge to preach to them.

25. The Archimandrite of the bishop, accompanied by a retinue of deacons, visited me. I gave him a copy of the Pentateuch, which I happened to recollect I had promised him more than a year ago. He received it with manifest pleasure and thanked me.

31. The Neapolitan consul and another gentleman called on me. In a somewhat long conversation, I explained to them the importance of reading the Scriptures daily in the family, accompanied by prayer, and endeavored to shew them the great advantages they would gain by this course in the management of their children and servants. They were pleased with the idea of having a regular exposition of the gospel every Sabbath; and said that the people would listen with attention to an exegesis, while they hear with indifference the service in the church.

Feb. 4. The gospel was explained by a member of the school committee. The room was pretty full. A considerable number attended at Larnaca also. This arrangement will continue. We are happy to have a copy of Theotoky on the gospels to lend to the committee for this purpose, at the request of the first priest of the church, and several other gentlemen. The gospel is now explained every Sabbath by well informed natives to respectable audiences in three places on the island. We have no reason to believe that this result would have taken place, had not your missionaries first suggested the subject.

5. Monthly concert. This morning, a little after day-break, saw Turks going to Larnaca, to pray for rain. After breakfast Mr. Thompson and I started out into some neighboring fields, when we saw in the distance a collection of Turkish boys engaged in some rude sports, and a considerable number of Turks standing around a mosque, called the little mosque of the sultan, (the larger being situated on the Salt lake near,) and felt some curiosity to see their proceedings. We accordingly went amongst them and began conversation. Learning that there was no objection to our going into the mosque, we entered the piazza, where several Turks sat counting small stones. They had perhaps a bushel of these pebbles. Within the mosque, the floor was covered with perhaps twenty-five or thirty persons, black and white, great and small, busily engaged in saying brief prayers in a silent undertone

over pebbles. At the end of each, they held the pebble to their mouths, blew upon it, and threw it on the floor. They looked up to see us, but no one said any thing, or showed any further curiosity, except the boys, who laughed and whispered together. The other persons, and especially the very aged, manifested much gravity and interest in their work. They are to count 80,000 stones, that is, say 80,000 prayers to God for the descent of rain on this parched and starving land. One of the Turks told us, that they will then take the stones, put them into a bag, and throw them into a well, and if God please they will have rain. To me it was a deeply interesting and affecting rite. I remembered that it is also the day for the monthly concert of prayer amongst Christians all over the world. The governor of the island has commanded the Turks to pray. In Nicosia, we are informed, that they are sometimes beaten in the market and driven to the mosque to pray.

March 7. The distress continues to increase among the people. Last year the crops, by reason of the excessive drought, were much less than usual. During the fall and winter their animals died. Many were obliged to sell the little straw they had thus saved, to procure a little money for their taxes. Their hope has been that we should have rain this winter; but the rainy season is now nearly past, and the prospect is that the crops will be much less than usual this year also. The poor people are selling whatever they can go without, to buy a little bread. The distress is general throughout the island. Many, we are assured, do not eat bread more than twice a week. So much do the poor people suffer, that many sicken from the roots which they boil and eat with a little salt, but without oil or lemon juice. Others are fleeing by hundreds to Tarsus, etc., leaving their families in many cases. Hundreds are begging their bread from door to door. Our hearts are wrung with anguish on their account, but we can give almost no assistance. Some of the citizens of the place have collected a little sum of money to aid the poor of Larnaca and Scala. The French consul, who headed the list, did me the honor to deposit in my hands \$75, to distribute, especially amongst the very poorest and feeblest.

The governor is so well satisfied of the distress of the island, that he not only does not hinder the people from fleeing, but encourages them to go.

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10. To-day we have learned the important news that the archbishop has procured liberty from the governor (of course by means of a present) to send for the picture of the virgin Mary from the monastery of Kykkou on the top of one of the southern range of mountains. This picture is said to have been painted by St. Luke himself! The picture is to be removed to one of the possessions of the monastery in Nicosia, with all the necessary pomp. The object is to pray to her for rain!

During the fast of forty days preparatory for Easter, the people are now quite attentive at the churches, praying to the virgin every Friday! We must have preachers for the Greeks soon, who, by the blessing of God, must turn this people from their lies.

Turkey.

LETTER FROM MR. JOHNSTON, DATED
AT TREBIZOND, SEPT. 18, 1838.

Indifference to the Gospel—Complaints of Oppression.

FROM the following letter some idea may be obtained of the hard and unpromising soil which the missionary in an unevangelized community is called to till. The mind and heart of the people seem entirely engrossed by the world and worldly interests, while they manifest an indescribable indifference and blindness to their spiritual and eternal concerns; so much so that it seems to be impossible for them to understand the object of the missionary. By this state of things the missionary is not only disheartened, but grieved. While these trials of the missionary's patience should secure the prayers of all the friends of missions for him, the oppressions and hardships which drive the people to despondency and almost to desperation, should call forth prayer for them, that they may speedily be made partakers of the liberty and the consolations of the gospel.

It is natural for you to wish to know "all our state," and I wish that you could know it, and that all could who take any interest in the cause of missions; for then we would be sure of an increased interest in your prayers. Our station is now in very needy circumstances. Not that we are in want of this world's goods, for food and raiment and health, too, we enjoy as liberally as we ever think of asking for. But as to the manifestation of the Spirit's presence among us, in con-

verting sinners, we are in a very sad necessity.

Our intercourse with the people for the past year has been more extensive than formerly, and more satisfactory to ourselves, on account of our being better able to converse with them. But while our acquaintance has been thus enlarged, and the door opened wider for our labors, we have at the same time been made to see more clearly the difficulties with which we have to contend. Much has been said and written respecting the ignorance and bigotry of these people, their poverty and oppression. But there is another trait or two which they have in common with all that neglect the great salvation, which of late I have had many painful occasions to observe, viz. a strong aversion to spiritual things, and a groveling attachment to this present world. Almost every individual that has sought our acquaintance, has discovered to us that his principal motive was to see whether he could not procure from us some worldly advantage. Some wish us to loan them money, some wish us to induce American merchants to ship goods to them to sell on commission, some wish us to procure for them the privilege of American citizens, and thus to deliver them from the government tax and other like vexations.

For a year past the christian population of this part of the Turkish empire have been suffering a grievance from which they had ever been exempt, which has made them feel the bitterness of their civil condition more acutely than all their other troubles. That is a demand which has been made and enforced for a large number of their sons to serve in the sultan's army and navy. This is a real calamity, which every christian parent can easily imagine. We have sympathized with them in it, and prayed that it might somehow be overruled for their good. But we have been pained to see no evidence of any salutary effect being produced as yet. While they are all ready to acknowledge that their sins have brought it upon them, none of them seem to "sorrow unto repentance." We have tried to make use of this circumstance to impress upon them the necessity of instructing their children more diligently in the principles of Christianity while they are young, so that they may not forsake the Lord when they grow up, should they be thus cut off from all christian ordinances, as those are who go into the army or navy. But they care little for such advice, and reproach

us constantly with the apathy of European and American Christians respecting their sufferings. In almost every conversation which we have had of late, especially with the more intelligent, whether with the bishop, priests, or people, we have found it very difficult to interest them in any other topic. They complain in strong terms that their western brethren are doing nothing to help them out of their difficulties.

But what kind of help do you suppose they want? Not Bibles and preachers and schools to call them to repentance. They want political aid and nothing less than complete deliverance, from the power of the Turks. This they think independent christian nations could easily procure for them, and because they do not come forward and demand their release, they even quote Scripture against them, saying, "How can they love God, whom they have not seen, when they love not their brethren whom they have seen?" Their civil condition is indeed pitiable. No wonder they wish to be delivered from it. Christians in America have no idea of their sufferings. There is now an Armenian girl in this place, kept in confinement by the Turks, with a view to compel her to profess herself a Mussulman, to gratify the lust of a wicked Turk, who wishes to have her for his harem. She was seized and violently torn away from her home, and then this violence was justified, it is said, by the testimony of two false witnesses, that the girl had previously given her consent to the man to become a Mussulman and marry him. And now, though she has been a long time in prison, and has been subjected to a variety of tortures, and threatened with many more, she persists in refusing her consent, either to become a Mussulman or the wife of a Mussulman. And yet they still keep her in confinement, and probably will keep her till they wear out her courage and spirit, and extort from her a reluctant consent to their wishes; or till they put an end to her life by their persecutions. While all this is going on her friends and relations can do nothing more for her than present a petition to the authorities in her favor. This is but a specimen of the trials to which the christian subjects of this government are liable.

An Interesting Greek Pupil.

But we are not entirely discouraged. The ideas of many of these people on the subject of religion have been much

improved since the commencement of our labors among them. The confidence of many in the vain traditions, on which they formerly relied for salvation, has been shaken. A spirit of inquiry has been kindled up to some extent, and the most intelligent and influential among the clergy, (I speak of the Armenians,) are convinced that their church needs reform, and they want nothing but the grace of God to make them zealous reformers.

I have also another fact to mention from which we feel encouraged that our labors shall not be in vain in the Lord. Soon after our arrival here a Greek sea captain from Oonieh brought his family here on purpose to place his son under our tuition, then about twelve years old. He commenced studying English, and soon discovered an aptness to learn. When the Greeks were forbidden by the bishop to send to our school, this boy continued to come, and manifested a remarkable attachment to us personally, as well as desire for our instruction. He chose to spend much of his leisure time at our house, and on Sundays came voluntarily to our English service. The bishop at last became so exceedingly enraged, that we advised him to stay away for a while. He quit school, but still he could not help slipping into our yard almost every day, and very soon, before we were aware, he was a regular attendant at school again. This was repeated two or three times. At last it was thought best for him to go to Constantinople for a while, where he might pursue his studies with less notoriety than here. In the mean time his father went to Russia and obtained the protection of that government for himself and family, by which his son was released from farther molestation by the bishop, except that he and his family are detained from church ordinances and all that shew them any favors. All the Greeks are forbid to receive them into their houses. One old man, however, ventured to give them a lodging for a season, till his wife fell sick, and the bishop warned him that he would not attend her funeral in case she died, unless he first dismissed that disobedient boy and his mother, the father being absent. As soon then as he saw his wife would not recover, he turned them out, and shut his doors against them; since which they have been living in an Armenian house. He continues to come to us, and on Sundays I read and explain the Scriptures to him and an Armenian boy,

another of our pupils in English. He speaks and reads English now quite well and possesses much general knowledge. His talents are of a superior order and his disposition remarkably gentle. But what is more, he has recently manifested considerable thoughtfulness on the subject of his soul's salvation. He takes great interest in reading the memoirs of pious children, as Nathan Dickerman, Little Sarah, etc., as well as other books on practical religion. This fact I mention because I think it will lead some to pray more earnestly for our station, and for this youth in particular. Should it please the Lord to sanctify his heart, and spare his life, much may be hoped respecting his future usefulness.

Sioux.

LETTER FROM MR. S. R. RIGGS, DATED
LAC QUI PARLE, OCT. 1838,

In the volume of this work for 1837, pp. 461-4, were inserted some remarks relative to the religious notions and practices of the Sioux Indians, furnished by Doct. Williamson. Mr. Riggs adds the following statements, as the result of his observation among them.

Erroneous Notions of the Deity and his Works—Inquiry after Truth.

The developement of character ordinarily consists in a variety of little things, rather than in a single commanding action. So a consistent and thorough knowledge of the character of an individual or people can only be acquired by continued and discriminating observation. Thus we are almost daily witnessing little things, that might perhaps be interesting to Christians, as contributing to make up a portraiture of man as he is.

Those who worship every thing they see, cannot be expected to have very consistent ideas of the works of that "God in whom we live, and move, and have our being." The Great Spirit of the Sioux is not the God of the Bible. They possess scarcely any properties in common. Or if their imaginary deity was once a copy of the Great Original, it has become so defaced, that but a single feature remains. They ascribe to *Wakantanka*, (the Great Spirit,) the creation of all things. But having performed

this work, he seems, according to the ideas of a Dakota, to have no more to do in preserving and governing the world, than have a thousand other things. It is true, they consider him the god of war, and as a thing of course, they sacrifice and pray to him for success against their enemies. But if a man desires fair weather, he is quite as likely to present his oblations and his prayers to a tortoise, or a stone, as to the Great Spirit.

As it regards the moral character of their deity, it is true of these as of all other heathens, that they make him altogether such an one as themselves. And so far as ignorance is concerned, their ideas of the material system and its phenomenon are in perfect keeping with their theory of morals. Thus, for instance, a very common if not universal opinion, in reference to the phases of the moon, is, that a great number of very small mice commence nibbling on the full moon, and continue their work until it is devoured. Then they say, "The moon is dead." Almost as soon as it is dead, another commences growing, which shares the same fate.

When the sun was eclipsed on the 18th of September, they said, "The sun is sick, it will die." And when the eclipse passed off, they said, "Now it is well." During the time of the eclipse I went to the Dakota village, taking with me a smoked glass, that the Indians might see the eclipse more distinctly. Some of them said, "We observed that every thing looked strangely, but could not tell why." The men and boys were eager to look through the glass, but most of the women refused. A few of those who were members of the native church here consented, and seeming somewhat astonished, asked, "What is this day?" wishing to know whether we regarded it as more sacred than others. When I asked the other women why they would not look through the glass, they replied, "It is *wakan*." This they considered a sufficient reason, as a Dakota woman has nothing to do with that to which this epithet is applied. The gun, bow and arrows, looking-glass, and almost every thing which the men possess is *wakan*, or sacred, but the women have no such things. And so deep rooted is their prejudice in regard to this, that most of them would be ashamed even to be seen looking into a mirror. When the gospel comes in with its floods of light, then, and not till then, will these dark hearts be freed from the bondage of superstition, and introduced into its glorious liberty.

The extracts which follow, taken from communications which Mr. Riggs has received from two of the Sioux young men evince a serious and inquiring state of mind, so unlike the indifference and torpor on those subjects, manifested by untutored Indians generally, as to encourage the hope that they are under the effectual teachings of the Holy Spirit.

Sometimes we think religious truth is advancing a little, and making some impression on a few minds. Aside from the regular exercises on the Sabbath, four or five women remain after the service to receive special instruction. The minds of some of the young men also seem to be seeking for light. The writers of the following paragraphs are from twenty-five to thirty years of age. The first, written by Zitkadan Ota, (Many Birds,) was given me some months since, when we were traveling on the prairie, on our way to Fort Snelling.

"Write me one word of the Great Spirit. I have none, and am without a book to read. I think of nothing else. That alone I esteem good. What is evil I fear. 'This is right—that is good,' I think you will say to me. 'There is one whom you must think of above all others;—pray much to him;—he will have mercy on you,' I think you will say."

The next was written a few weeks since, by a man who is a murderer, even according to Dakota morality. They suppose it is perfectly right, nay glorious, to kill their enemies, but it is wrong to kill one of their own nation. Some years ago this man killed his wife, but we know, "the blood of Christ cleanseth from all sin." He writes thus.

"I will pray much to Wakantanka, (Great Spirit.) Tell me how. I will listen. I esteem Wakantanka as good. Tell me how I must pray to him, for I don't know. My friend, now I think the actions of the Sioux are bad. Wakantanka alone I love. Write me some hymns, I mean those they sing on the Sabbath. I fear Wakanshica (Bad Spirit) Teach me well."

May the Great Spirit wash him in the blood of his Son, which has been shed for the redemption of the world!

Revenge and Cruelty—Remarks on their Dances and Oratory.

Such accounts as the following are in danger of prejudicing the mind of the reader against the Indians as more depraved and irreclaimable than any other class of men, and almost unworthy of christian sympathy or effort. But

instead of turning away from him, horror struck and despairing of his recovery, we should be led to consider under what influences that savageness of character has been cherished, and how immediate and indispensable is his need of the gospel to enlighten and subdue him.

Of a great majority of the Indians here it may still be said, with emphasis, "They love darkness rather than light, because their deeds are evil." By way of retaliation for the slaughter of the Sioux by the Chippewas, last spring, a war party, composed of a few young men, went out from this place some weeks ago. They soon discovered five or six of their enemies, but were able to take only one scalp—that of a defenceless woman unable to escape. The rest of her party fled. She also attempted flight, but in swimming a stream, lost most of her clothes, and became so exhausted that on reaching the bank, she dropped down, under a full conviction doubtless, that her enemies would show no mercy. She was soon overtaken by her pursuers, who, with fiendish delight, stabbed and scalped her, and then prematurely ushered into existence an infant and dashed it on the ground! The scalp of this wretched mother they brought home, as a trophy of victory, and around it the women have been dancing, and the men singing, drumming, and shaking their rattles, sometimes from dark till day-light, for nearly two months past.

This is the principal dance in which the women engage. Most of their other dances, I believe, are performed by men alone. When they dance to obtain food of the traders and others, as well as at their sacred feasts, the best opportunity, perhaps, is offered for the display of their natural oratory. Then, when in a circle of thirty or forty young men, gaily dressed and painted, with the old men and women looking on, the Dakota orator celebrates his own and his nation's greatness. He recounts the deeds of valor which he and his fellows have done; tells how expertly he has killed and scalped men, women, and children; and pours out his philippics against his inveterate enemies. Notwithstanding the gracefulness and appropriateness of their gestures in common and animated conversation, they have always appeared to me exceedingly stiff and formal on such occasions. At such times three or four commonly make orations. With a spear in one hand, and a tomahawk, war-club, or some instrument in the other, they

keep almost constantly sawing the air with their hands, without seeming to add any thing, by way of impression, to what they say.

In the scalp dance there is nothing of this kind. The men, forming a segment of a circle on one side, stand with their drums and rattles, with which they make music, at the same time accompanying it with their voices and keeping time with their feet. The words of their song, which are generally very few, have reference to their enemies, or to some of the circumstances which attended the taking of the scalp. The women, forming also a part of a circle, stand opposite the men, and dance round before, or from their starting place approach slowly towards them, all the while carrying the scalp stretched on a stick made like a hoop at one end. At certain times, the women, by a singular squeaking of their voices, form a kind of chorus to the song.

When a scalp is taken in the summer, they continue to dance round it nightly, and sometimes in the day-time also, until the leaves fall in autumn, when the scalp is burned, and this dance ceases.

That an Indian derives no joy from such exercises would be a remark entirely gratuitous. But at the same time, that feeling which must necessarily be generated by rejoicing over enemies slain, and pouring upon them all possible contempt, if joy it may be called, must in its very nature be fiendish. A great part of the joy of earth depends for its existence on animal excitement. On this Indians are more dependent for happiness than those whose minds are cultivated. There is a kind of thrilling excitement in the dance and their wild songs, which is joy to their untamed spirits. It makes them happy, they say. They forget their troubles and their poverty. They may be hungry, but the dance for the time makes them forget that. And when exhausted, they lie down to sleep, and as the day dawns their dreams are of deer, or of flocks of geese and ducks coming to be shot.

Usually there is a lurking fear, that perchance, in the midst of their revelry, their enemies may come and destroy them. This fear detracts from their happiness. But now their cup of joy here is full. Two days since nearly fifty lodges, Sisitonwan and others, came from the north, which has, I suppose, taken away all fear. In regard to most of them, it is a meeting of friends; and as corn is plenty at this season of the year, they can feast and dance, and

dance and feast, from day to day, and night to night, in the full tide of animal enjoyment.

Oh, when will the waters of the sanctuary wash away the abominations of this people and heal their polluted souls! Our hope is in God, who has promised to answer the prayers of his church, when accompanied by corresponding efforts for the salvation of the lost and perishing.

Mackinaw.

OBITUARY NOTICE OF SHUSCO, AN INDIAN CONVERT.

It will be remembered by the reader that the mission and school at Mackinaw were discontinued in the spring of the year 1837, as stated at p. 14, of the last volume. Shusco, the person to whom the following communication relates, was among the earlier fruits of missionary labor there. At the time of his conversion he was an aged and infirm man; and for the purpose of enjoying more constantly the advantages of christian instruction, for which he uniformly manifested a strong desire, he with his wife, erected a lodge within a few rods of the mission-house, and took up his permanent residence there. He was, of course, an object of much interest to the mission family, and received almost daily instruction from them. As a Christian he was regarded as a model of tractableness and humility; and though poor and ignorant on most subjects, he was much respected and beloved by all. The account of him given below has been furnished by Mrs. Garey, wife of Mr. Garey, who was formerly secular superintendent of the mission, but is now laboring as government farmer and teacher among the Indians at Manistee, in Michigan.

The name of Shusco is familiar to most of our missionary friends in this quarter. Previous to his conversion he is said to have been one of the vilest of the vile. He had much influence among the Indians on account of being a juggler. Indeed, by his very great wickedness he had acquired the fear and respect of his degraded associates. But after the gospel of the blessed God began to illuminate his heart, the lion became a lamb, and it was said of him, "Behold he prayeth." The change in Shusco was truly great. Instead of the savage yelp and drunken song, he learned to lisp the name of Jesus and speak of his goodness with great admiration. His deportment, ever after his conversion, was uniformly that of a Christian.

The Sabbath and the sanctuary were his delight. Soon as he understood the design of the former, it was kept by him with great strictness and solemnity. He had a cane upon which he used to cut a notch for every day of the week, that he might know when Sabbath came. At one time himself and wife were absent from the island making sugar, and he had either forgotten to take his cane or cut his notch, so that he lost the day of the week and worked on the Sabbath. Soon as he found his mistake he was in great distress and besought God for pardon. He used to rise earlier than usual on Saturday, that he might have sufficient time to prepare wood and all else before night, so that he could get rested before Sabbath. I recollect his coming to the mission one Saturday afternoon and asking for some one to assist him in getting wood. He said he had been sick all the forenoon, unable to work, "and now," said he, "God's day is near and I cannot get prepared for it without help. Shusco's seat in church was never vacant, unless kept from it by sickness or something unavoidable. Although he was very aged and quite decrepit, if he thought himself belated he would go almost upon the run, so great was his anxiety to get into the courts of his God. I said to him at one time, Shusco, as you cannot understand anything said in church, why are you always so anxious to attend? "Because," said he, "it is God's house—my Father's house, and I love to sit there and pray, and sometimes I can sing too," exclaimed he.

His attachment to the Word of God was also great. He would often come to the mission and say, "I am hungry for the Word of God." As he was old and his sight very dim, he never tried to learn to read himself.

Shusco loved to speak of the goodness of God. When he received any present, as he often did from the friends of Jesus, he would always thank his Heavenly Father first, then the donor.

He was much attached to the mission family, and when he heard the mission was to be broken up, it grieved him greatly. After thinking a few moments, he said, "Well, poor old Shusco will break in pieces soon, then he will go home to his Father. He always called dying "going home." His views of heaven were exalted and scriptural, such as would do honor to an enlightened Christian. As he advanced in age he seemed to be fast ripening for an heavenly inheritance. His faith in God continued strong till the last, so that he

went down the declivity of life and through the dark valley leaning on his beloved.

Just before his last sickness (which lasted only three or four days) he removed to an island about one mile from Mackinaw. His attack was violent; and there being no one with him but his wife, who was old and infirm, and no one then on the island as they knew, Sarah, his wife, was much distressed, lest he should die alone. Shusco, seeing her weeping, tried to comfort her; told her not to fear, God would send some one there before he died. He begged her not to weep because his Father was going to take him home, but to trust in God, and he would never forsake her. "Sarah," said he, "my Father will send some one here to take care of me. Soon after Sarah went to the door and saw an Indian coming, whom she sent immediately to inform their friends of Shusco's sickness. Soon as we heard of it a pious Indian woman, who is now our interpreter, a particular favorite of Shusco's, went and

stayed with them till he died. When she went in, he said to Sarah, "I told you my Father would not let me die alone; he has sent M. to take care of me; and now I tell you he will not leave you alone. If you will serve him he will send some one to take care of you when I am gone." He took his friend M. by the hand, and said, "I am now going home to my Father." Soon after, without a struggle or a groan, his spirit took its flight to the bosom of his Father and his God. Thus died this redeemed Indian, showing how grace can triumph over ignorance, darkness, and superstition. Shusco is the third native convert belonging to the church of Mackinaw who has died within three years—all of whom have given good evidence by well-ordered lives and a peaceful death of having gone to join the innumerable company of angels and to the general assembly and church of the first born who have had their robes washed and made white in the blood of the Lamb.

Proceedings of other Societies.

FOREIGN.

BRITISH AND FOREIGN AND CONTINENTAL BIBLE SOCIETIES.

THE London Missionary Register contains a condensed account, gathered from the last annual report of the British and Foreign Bible Society, of the efforts made to diffuse the sacred Scriptures on the continent of Europe, and the results. A large portion of the article will be given below.

France.—The issues of the year were 120,654 copies; being an increase of 32,507: they consisted of 18,651 Bibles, 100,663 New Testaments, and 1,340 Psalters; which were thus distributed—Colporteurs 60,399, schools 15,332, depots 26,261, religious societies 14,422, gratuitously 3,860, by sale 380.

Such a distribution as this, in a country where, a few years ago, a copy of the Bible was, in many places, scarcely to be met with, and where the spiritual necessities of the people are still so large, has not failed to inspire in the breasts of your committee, sentiments at once of wonder and of praise. Yet the joy—the unmingled joy—which they might otherwise have felt, has been tempered by the fact, that this great and good work has awakened, in some quarters, the most violent opposition. Both the pulpit and the press have been employed in France, to decry the object and misrepresent the motives of those who are simply employed in circulating the Holy Scriptures; and even the blessed book itself has not wholly escaped,

amidst these denunciations of intemperate and mistaken zeal.

One important and novel feature in the proceedings of the year in France, to which the increase in the distributions is mainly to be attributed, is the employment of colporteurs, directly, by the society. Heretofore the colporteurs engaged in selling the Scriptures had belonged to other societies, and had taken up this work in connection with other religious objects. Forty-four of these humble and valuable laborers are now in the employ of the society; and, after a few months, their sales are found to amount to 34,874 copies.

Of the agency which the British and Foreign Bible Society has had in this work, it is said—

Forty thousand copies of the New Testament have been printed at Paris for the society during the year; and 100,000 more are ordered: 64,330 copies, in different languages, have also been purchased in France during the last twelve months, and supplies in English and Italian have been sent from this country.

The French and Foreign Bible Society has circulated during the year, 34,776 copies of the Scriptures; being 11,260 more than in the preceding year. Besides these, it has sold to the British and Foreign Bible Society, 64,380. Within the same period, it has printed 90,100 copies. The operations of this society, which have now become so considerable, include the selling of the Scriptures by colporteurs, and the circulating of them, to a great extent, among soldiers and sailors, as well as among other parts of the community. It has also printed, during the year, the Gospel of St. Matthew, in the Sichuana language, translated by a French missionary in the south of Africa.

Belgium.—The work of circulating the Scriptures in Belgium has assumed an unlooked-for extent and importance. It was thought a great thing, and justly affording matter for thankfulness, to be able to report a distribution in Belgium, in a former year, of 8,420 copies of the Scriptures: the issues of the last twelve months have amounted to 20,548 volumes. Of this number, 17,129 have been disposed of by the colporteurs. This valuable class of agents, notwithstanding their sales are carried on under the sanction of the laws of the country, have had to encounter an opposition similar to that which has been referred to, as experienced in France; only attended, in many instances, with more of violence and outrage: they have been reproached, insulted, threatened: the mob has been instigated to injure them: their books have been stolen, or forcibly taken away; and some torn to pieces, or burnt before their eyes: yet have they persevered in their peaceful, self-denying labors: through evil and through good report they have held on their way, oftentimes indebted for their personal safety to the presence and interference of the civil, sometimes of the military authorities.

In the midst of all these interruptions and hindrances, the sales have been carried on, sometimes with remarkable rapidity. Thus we are told of one colporteur selling 1,400 Bibles and Testaments in three months—another 140 Bibles and 500 Testaments in one week—another 880 in fourteen days; and on one occasion 222 in one day; and since that, in another fortnight, 190 Bibles and 805 Testaments.

There have been printed during the year at Brussels 15,000 Flemish New Testaments; and there are now in the press, 5,000 Flemish Bibles and 10,000 Testaments, and 5,000 French Bibles and 10,000 Testaments.

Germany and Prussia.—Dr. Pinkerton's annual statement of proceedings will be found to possess, as heretofore, very considerable interest:—

During the year, we have issued 47,634 copies of the Scriptures, of which 7,056 were German Bibles of Luther's version, 13,867 do. Testaments, 6,090 do. with Psalms, 10,436 German Testaments for Roman Catholics, with 376 copies of the Book of Psalms and select books of the Old Testament, 900 Polish Bibles for Protestants, 1,676 Polish Testaments for do. 2,400 Polish Testaments for Catholics, 150 Bohemian Bibles, 650 do. Testaments, with 300 Wendish Testaments, and 540 Lithuanian do. with Psalms for Protestants; also 1,180 Bibles and 2,013 Testaments, in Hebrew, Greek and Latin, Servian, French, English, Italian, and other languages. Thus of these 47,634 copies of the word of God, 31,229 were for dissemination among Protestants, 13,212 among Roman Catholics, and 3,193 among Jews and Christians of various confessions.

On account of the society, there have been six editions of the Holy Scriptures printed during the year; consisting of 10,000 Bibles, 20,000 Testaments, and 5,000 do. with Psalms, all in German.

As to the present prospects of the christian church in these lands, it must be acknowledged that there is much to lament over, yet much that is encouraging also. Many hands are now at work, endeavoring to root up the thorns, briars, and thistles, which have overspread the field of the Protestant church; and to sow, in their stead, the holy and incorruptible seed of gospel truth. We are emerging from a state of

wide-extending infidelity and indifference. The scattered friends of the Savior are loudly proclaiming their attachment to his cross, and many are manfully contending for the faith once delivered to the saints. The Holy Spirit is blowing again upon the embers of sound doctrine, so long covered over with the ashes of unsanctified learning; and we have no doubt that this sacred fire, which in many parts of Germany is already burning, will ultimately consume the wood, hay, and stubble of neology and rationalism. And notwithstanding the large distributions of the Scriptures which have been made during the last twenty years, there is still an increasing call for them: this is evident from the reports of the Bible societies of the protestant kingdoms and states of Germany, which, at a moderate estimate, annually circulate from 80,000 to 90,000 copies, chiefly Bibles, independent of those distributed at the expense of our society. Since the establishment of the agency here in 1830, there have been 341,682 copies of the sacred writings circulated by it, at the expense of the British and Foreign Bible Society. It will also be observed, that our issues in the past year have exceeded those of the year preceding by nearly 10,000 copies, though the amount of proceeds is considerably less. The poverty of the people to whom our copies are given—who are generally among the very poorest and unable to purchase copies with the Apocrypha, which they all prefer to ours—is the only cause that I am able to assign for this diminution. Of this poverty we are continually reminded in the applications made for grants, and in the accounts rendered of their distribution.

During the past year Dr. Pinkerton, agent of the British and Foreign Bible Society, made a tour of 1,400 or 1,500 miles, during which he placed 7,473 copies of the word of God in the hands of various distributors. One friend of the Bible has received 8,570 copies, in various languages, for the use of the Prussian troops. By order of the government 112,404 New Testaments have also been given to the troops.

Of the Central Prussian Bible Society it is said—

During the past year, there have been issued from the society's depository in Berlin, 11,965 Bibles and 964 Testaments; making the issues of the society, since 1814 to the present time, 242,216 copies. During 1837, the issues of the Auxiliary Bible Societies in Prussia have also been considerable; so that the grand total of the distributions of the society and its auxiliaries may be stated at 886,225 copies. In this number are not included the New Testaments, which, since 1830, have been distributed among the Prussian army, and toward a new edition of which, consisting of 24,000 copies, the British and Foreign Bible Society in London have again generously contributed 4,000 rix-dollars.

Of some of the principal Bible Societies of Germany, not during the last year aided by the British Society, it is stated—

The Saxon Society has put in circulation, in the year, 8,454 copies of the Scriptures, The Hanover Society distributed 2,736 Bibles: dur-

ing the twenty-two years of its labors, it circulated 50,798 Bibles, 6,964 Testaments, and 136 Hebrew Bibles. The Central Protestant Society in Nuremberg continues to extend its operations to every part of the Bavarian states: it circulated, during the past year, 5,319 Bibles and 737 Testaments, making the total distributions 63,126 copies. Wuertemberg is still greatly distinguished among the protestant nations around, for her steady adherence to the doctrines of the reformation. It is to the piety found in that kingdom, that the continued prosperity of her Bible Society is attributed; which, during the past year, has circulated¹ in Wuertemberg, and sent forth to neighboring countries, 13,579 Bibles and 3,962 Testaments. "What blessings," exclaim the committee, "may we not expect from the perusal of these 17,541 holy books, of which often one text is able to lead a soul out of the power of Satan to God! And what a rich harvest of blessings may yet be reaped from 334,504 copies of the sacred Scriptures which have been disseminated among our fellow men by this institution, since its first establishment! The cause is the Lord's!"

Denmark.—The Copenhagen Society has issued 213 Bibles and 3,201 Testaments.

Norway.—The agency at Christiana have issued, during the year, 815 Bibles and 2,959 Testaments. The edition of 5,000 New Testaments reported as ordered last year, has left the press. The applications which they have received, in consequence of a circular to the clergy, have been very numerous.

Sweden.—The agency at Stockholm have issued 8,047 Bibles and 11,411 Testaments in Swedish, besides 1,450 Finnish Testaments; in all, 20,908 copies. Since the formation of the agency, 91,331 copies have been sent forth from the depot there.

The Swedish Bible Society has, during the year 1837, printed 5,000 Bibles and 15,000 New Testaments; and issued 6,694 Bibles and 16,413 Testaments; making its total issues, 439,745.

In no one year, since the commencement of Bible-society operations in Sweden, have so many copies of the word of God been issued, as were issued last year. The Swedish Society, and your agency together, have printed 50,000 copies, and issued 44,015. It may appear a small matter, in your extended operations; but, to us, it is a great thing, that 37,000 copies have been bound in Stockholm during the past year—a fact perhaps unprecedented in the annals of Stockholm book-binding.

Russia.—The zealous friends of the society at St. Petersburg have put into circulation, during the last year, 7,474 copies of the Holy Scriptures: there have been distributed among the convicts 1,251.

It is very pleasing to perceive the increased circulation of the Scriptures which is going on among the Protestants in Russia: measures are in contemplation to carry this out to a much greater extent; especially in Finland, where above 100,000 families are reported as destitute of the sacred volume, and in other of the Russian provinces where protestant families are found.

A report has been received of the Russian Protestant Bible Society, from which it appears that its issues, in three years, have amounted to 17,563 copies.

The committee of the Riga Society, encouraged by the favorable openings around them, are now engaged in printing a new edition of 5,000 copies of the Lettish New Testament and Psalms.

Spain.—To Spain your committee turn with feelings of gratitude, mingled with astonishment. Editions of the Scriptures in the Spanish or the Catalan, amounting to 3,000 Bibles and 13,000 Testaments, have, during the last two years, issued from the Spanish press; besides those which have been sent from England. A large part of these have been disposed of, and almost entirely by sale. The issues of the last year alone have amounted to between five and six thousand volumes.

The first gentleman to whom the work of introducing and circulating the Scriptures in Spain was intrusted, has labored during the past, as well as in some preceding years, with the most gratifying results.

Spain has also enjoyed for some time the services of another ardent and enterprising friend of the society. This gentleman, having succeeded in carrying through the press at Madrid an edition of 5,000 copies of the New Testament, spent above five months of the last year in traveling through the provinces, seeking to bring the holy book into circulation: he left small quantities for sale in a number of the principal places, besides, in the same way, disposing of a considerable quantity himself: he has acted, almost without exception, on the principle of obtaining a price for the books. On his return to Madrid, which he did much enfeebled in health, having been very ill on the road, he opened a room or shop, for the public sale of the Scriptures: this, however, after a short time, was not allowed by the authorities: while it remained open, some hundreds of copies were sold.

WESLEYAN MISSIONARY SOCIETY.

Summary of the Report for 1837—38.

Missionaries.—In Ireland 24, Sweden 1, Germany 1, France 14, Gibraltar and Cadiz 2, Western Africa 14, South Africa 20, Malta 1, South India 15, North Ceylon 8, South Ceylon 15, New South Wales 5, Van Diemen's Land 7, Swan River 1, New Zealand 4, Friendly Islands 8, Feejee Islands 4, West Indies 85, British America 85: total 314—of whom 173 are principally connected with heathen and converts from heathenism, and 141 chiefly labor among Europeans and British colonists.

Assistants.—These missionaries are assisted by 3,176 catechists and readers, and 295 salaried and 2,918 gratuitous teachers; of whom 5,386 labor in missions among the heathen, and 1,003 among professed Christians.

Members in Society.—Stockholm 11, Winnen-den in Germany 445, France 605, Gibraltar and Cadiz 86, Gambia 559, Sierra Leone 1,337, Cape Coast 423, South Africa 1,281, Malta 60, South India 346: Ceylon, Tamul 139, Cingalese 656—New South Wales 221, Van Diemen's Land 487, New Zealand 600, Friendly Islands 7,716, Feejee Islands 131, West Indies and Guiana 40,234, British America 11,387: total 66,729; (not 66,629, as in the schedule printed

with the report, one of the columns of which is under-cast;) being an increase of 2,038 on the number last reported, and consisting of 53,427 chiefly from among the heathen, and 13,302 from among professed Christians.

Scholars.—Ireland 4,770, France 646, Gibraltar and Cadiz 156, Gambia 256, Sierra Leone 1,134, Cape Coast 105, South Africa 3,046, Malta 65, South India 1,375, Ceylon, Tamil 2,136, Cingalese 3,315, New South Wales 489, Van Diemen's Land 1,133, Friendly Islands 7,555, West Indies and Guiana 16,027, British America 6,830: total 49,538; being an increase of 2,432 on the last return, and consisting of 35,449 chiefly from among the heathen, and 14,089 from among professed Christians.

The whole number of missionary laborers, male and female, sent out during the year, is fifty; while eleven have been removed by death during the same period.

Receipts and Payments.—The receipts of the year, amounting to £83,648, were detailed at p. 231 of our number for May. The payments are there stated at £91,419; but of this amount the sum of £4,616 was for the purchase of government securities.

The report contains the following remarks relative to the signs of the coming of Christ's kingdom.

Signs of the approaching dominion of Christ over the multiplied kindreds of the earth are now devoutly owned by his servants of every name; and in that sphere of labor which is more directly placed under the committee's superintendency, these signs are neither few nor small: Older stations—revived, strengthened, and enlarged—are plentifully pouring forth their benefits, especially on the youthful population. New stations, of a character the most promising, arise in rapid succession; and, contrary to the anticipations of even wise and good men with respect to the course and progress of divine truth, they arise in regions of the globe which were, until of late, comparatively undiscovered and unknown, and which, in human estimation, seemed likely to be the last that would receive the light and blessings of Christianity. A spirit of apostolical zeal begins to constrain not only the young, but some of the more mature and experienced ministers of the gospel, to resign the comforts and privileges of home—to hasten into distant and perilous fields of toil, undaunted by all that they may be called to endure, and to consecrate their valuable lives to the service of the heathen. Above all, the agency of God the Holy Ghost, whom we adore as "the Lord and giver of life," is passing over the wild and confused chaos of the spiritual world, controlling its sifful and unruly elements—and preparing the joyous scenes of a new creation. Dark and disastrous as the present state of things may, in some respects, appear, it is not without an ample pledge of future and advancing good. The mighty work of the world's true renovation is in progress. *The time is again fulfilled, and the kingdom of God is at hand.*

MISSION OF THE LONDON MISSIONARY SOCIETY IN MADAGASCAR.

Early History of the Mission.

THE mission on the island of Madagascar was established in the year 1818. This is the largest of the African islands, being about 700 miles long and 200 broad, and containing a population of about 4,000,000. When the missionaries arrived not more than two or three persons were found at the court of the king who could write, and all the people, from the king downward, seemed to have no idea of the value of knowledge. Two years elapsed before any interest was manifested in the schools; and not till after laboring twelve years did the missionaries find any ready to make an explicit profession of Christianity. The king, however, was a friend and patron of the schools and the mission, from the time when he first saw their value till his death, which occurred in 1828. During two or three years which followed this event, the progress of the mission, especially the schools, was impeded by the unsettled state of the government, but the next three or four years, which followed the quiet establishment of the power in the queen, who succeeded Radama, constituted a period of great prosperity, both to the church and the schools.

When the hostility of the queen began to manifest itself, in 1835, more than 20,000 pupils had been taught to read and write in the schools, 2,000 of whom had been taken into the employ of the government; and about 500 converts had made a reputable profession of faith in Christ. The whole New Testament, and large portions of the Old Testament, together with numerous school books and tracts had been prepared and printed in the native language, and numerous copies distributed among the people.

Early in the year 1835 the character and intentions of the queen became manifest. She formally proclaimed her determination to suppress Christianity, and proceeded to carry her purpose into effect. Of the commencement of this persecution a brief account was given at page 154, of volume xxxii. Soon the missionaries were obliged to desist from their labors and leave the island. The cruel treatment to which the converts have been subjected, the distresses they have endured, and their steadfastness in the faith may be learned in part from the following statements, obtained from letters of native converts themselves, forwarded to their former teachers, most of whom have retired to the neighboring island of Mauritius. The first extracts which follow are taken from a statement published about a year since

by the secretaries of the London Missionary Society.

Persecution and Martyrdom of Rafaravavy.

It is now three years since the flame of direct persecution burst forth with violence against Christianity in Madagascar, by the publication of an edict suppressing all christian instruction in the country. Sincerely as we lamented this, we could not despond as to the issue. Our hope was sustained, not only by a review of the past history of the church, and by the remembrance of the animating assurance of its divine founder, that the very "gates of hell shall not prevail against it," but by our acquaintance with facts of a most cheering and satisfactory character, which we did not feel at liberty to publish.*

All public worship being forbidden by the edict of 1835, those who had professed faith in the Savior were reduced to the alternative of meeting death by direct opposition to the mandates of the sovereign, or maintaining, in private, the use of the few means of religious improvement remaining among them, or created by their own zeal and affection. Thus, neither provoking the threatened displeasure of the queen, nor timidly shrinking into entire concealment, a few were in the habit of meeting on the Sabbath, on a mountain at some distance from the capital, for the purpose of reading the Scriptures, singing, and prayer. These have lately been detected; and the circumstance has led to further search. A box of christian books, found near the residence of the eminent christian woman already mentioned, led to her apprehension and imprisonment; her house and property were immediately given up to plunder; and she herself, after several days of suffering inflicted with the view of extorting from her a confession of the names of her companions, was sentenced to an ignominious death, by the hands of the common executioner. Fifteen others had been apprehended, and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation, that, if transferred to other masters, it shall be on the condition of their being compelled to labor from morning to night, to the utmost limits of their strength. Their property has been also confiscated.† Of those who were married, their wives and children, whether professing Christianity or not, were also reduced to slavery, but with the mitigating circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred.

Strong, however, as are the claims of these suffering survivors, if, indeed, they yet survive, the strongest interest seems to concentrate

around the closing days of the honored proto-martyr of Madagascar, Rafaravavy. Placed by the unrighteous deed of "them that can kill the body only," beyond the reach of further vengeance, we feel at liberty to give a more detailed account of her previous history and conduct.

From the time of her having embraced the truth as it is in Jesus, which was about seven years ago, she gave the most satisfactory evidence of the power of the gospel in its transforming influence, and in her whole deportment honorably exemplified the christian character. Mild and open in disposition, yet energetic and persevering, and endowed with highly respectable natural abilities, she presented one of the happiest illustrations of native character the missionaries had met with, and, under the influence of religion, one of the most satisfactory examples they could desire of success in their ministry; all who saw her beheld a heathen who had been brought from darkness to light, and was filled with the fruits of the Spirit. Her prayerful efforts in the behalf of others, sustained by her own consistency of deportment, could not be and were not without effect. Should prudential reasons continue to restrain us from saying more at present, yet the day that will reveal the secrets of all hearts will disclose her labors of love, and the blessing with which they were honored of God.

In the summer of 1836, her faith and patience were put to a severe test, endured the trial, and were found more precious than gold though tried with fire. An accusation was laid against her before the government by some of her slaves, of her having observed the Sabbath, retained and read a copy of the Scriptures, and conversed with some of her companions on religious subjects. These were the crimes laid to her charge. She denied not, but confessed the truth of the accusation, and neither the gray hairs of a parent, a zealous idolater, could persuade, nor the frowning threats of the sovereign could terrify her into an abandonment of her profession. In daily prospect of death, she then remarked to a beloved friend, to whom she was accustomed, amidst mutual tears, to pour out the feelings of her heart, that as to her life she felt indifferent; that if her blood were to be shed on the land, she trusted it might be the means of kindling such a feeling of interest in Madagascar as should never be extinguished. "Did not the Savior forewarn us," said she, "that we should incur the hatred of all men for his sake? The Son of God has died in our stead, and that will shortly redeem us from all our sufferings. I know in whom I have believed; and though my blood be shed," the word of God must prosper in this country." She added, with great feeling, "Pray for me, that if it be the Lord's will I should suffer now, that he would take my soul to himself; but that, if I am spared, I may live more than ever to his glory." Nothing grieved her, she remarked, so much as the spiritual state of those around her; and that the immediate prospect of martyrdom itself was less painful to her than seeing all her connections living in wickedness.

The queen did not, at that time, think fit to inflict on her the punishment of death. She was condemned to be "very ilana," that is, a

*The reason of this silence may be found in our being aware of the frequency of communication between this country and Mauritius, and between that colony and the island referred to. It may suffice to allude to this as the reason for abstaining, even now, from details we else should feel it most suitable and gratifying to communicate.

†According to the custom of Madagascar, when the property of a criminal is confiscated, a certain portion—one tenth—is distributed among the civil officers. It is a circumstance of considerable interest, that in the present instance, when the legal portion of the confiscated property was offered to the parties above referred to, few could be induced to accept it—only some of the most profligate would touch what appeared to have something sacred about it.

*In speaking of her death, she employed a term which also contained allusion to the fact of her body being left at the place of execution to be devoured by the dogs that swarm in the neighborhood.

pecuniary fine was imposed, equivalent to half the amount of her estimated value if sold into slavery; and she was severely threatened, and warned, that "though her life was spared, she should be taught a lesson not to trifle with the edict of the queen."

Scarcely could a more striking example of christian forgiveness and meekness be found in all the records of the church, than she displayed on this trying occasion. While many of the members of her family, indignant with her accusers, as slaves who ill requited former kindness, threatened punishment, she assured them, on her liberation, that she cherished no resentment, but freely and fully forgave them. She sought divine mercy on their behalf, earnestly admonished them, affectionately prayed with them, endeavored to lead them to repentance, and to direct them to the Savior. Her exemplary christian spirit towards her accusers, besides forming a further proof of the reality and the elevation of her piety, has also left satisfactory evidence that her holy labors were not in vain.

After this sketch of her career, it will not create surprise to hear that the continued persecution, which has now burst forth with increased violence, should have found her among its earliest victims. Rafaravavy has the honor of being the first martyr of Madagascar. It was near her residence that the prohibited books—the Scriptures, with other publications issued from the missionary press—were found. On her the vengeance of the sovereign has been inflicted, and she has fallen under the spear of the public executioner; but her spirit has joined the company of the redeemed in glory, who have come out of great tribulation. Her last moments are thus described in a letter from Mr. Johns:—

"On the books being found near her house, her entire property was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings. She was menaced in vain during a period of from eight to ten days, to induce her to impeach her companions. She remained firm, and perfectly composed; and was put to death by spearing on the 14th of August, 1837. She had said repeatedly by letter to her friend, Mrs. Johns, 'Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God.' She was most wonderfully supported to the last moment of her life. Her age at the time of her death was thirty-eight years. Many even of the old people remarked they had never seen any one so 'stubborn' as Rafaravavy, for although the queen forbade her to pray, she did pray even when in irons, and continued to preach Christ to the officers and to the crowd that followed her for nearly three quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray and to exhort all around her to believe in Jesus Christ, even till the executioner's spear, thrust through her body, deprived her of the power of utterance."

In relation to her death, Mr. Baker justly remarks:—"Never did a christian martyr in the annals of the church suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendor had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and

relatives to the very last accused her of stubbornness. The people generally regarded her as stubborn, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and by recantation and by humbling herself to beg pardon of the queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing him who is invisible. Her letters are composed principally of passages from the gospels and epistles, and these, doubtless, under the influence of the Holy Spirit, were the entire support of her mind in the last hour of trial. If 'the blood of the martyrs is the seed of the church,' we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the gospel."

Allusion has been made to her letters. It may suffice at present to give the following extract from one of her communications to Mr. Johns, written shortly before her last imprisonment:—

"Blessed be God who hath given us access by our Lord Jesus Christ. My earnest prayer to God is, that he would enable me to obey the words of Jesus to his disciples, Matt. 16: 24, 'If any man desire to come after me, let him deny himself,' etc. Hence, then, none of these things move me, nor count I my life dear to myself that I may finish my course in the service I have received of the Lord Jesus. Do not you, missionaries, grieve under an idea that your labor here has been in vain in the Lord; through the blessing of God it succeeds. 'If our gospel be hid, it is hid to them that are lost; but it is the power of God unto salvation to them that believe.' Here is my ground of confidence; the power of God cannot be effectually resisted. I will go in the strength of the Lord. Though I should walk through the valley of the shadow of death, I will fear no evil, for God is with me. 'Though he slay me, yet will I trust in him.' 'Precious in the sight of the Lord is the death of his saints.' May I be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.' Phil. 3: 9—14.

"Pray for us, that the Lord may open the door for his word among us."

Rasalama and Rafaralahy.

The South-African Commercial Advertiser, of October 10th, 1838, contains extracts from letters of Mr. Johns, one of the missionaries who was obliged to withdraw to Mauritius, giving further particulars, from which extracts are given below.

It appears that the name of the first martyr to the cause of Christ in Madagascar, was Rasalama, and not as was first reported, Rafaravavy. Rafaravavy was marked by the government to be put to death, but Rasalama spoke so boldly in defence of Christianity that she was fixed upon as the victim to appease the wrath of the queen. She was most severely flogged for several days successively before she was put to death—a thing never heard of before in Madagascar. She, however, continued steadfast to the end, and met death with such calmness and tranquillity, that the executioners repeatedly declared that *"there was some charm in the religion of the whites, that took away the dread of death."* She requested a few moments to commit her soul to God, and, contrary to custom, her request was granted. This shows that even the executioners themselves were somewhat affected.

Soon after the martyrdom of Rasalama, our friends who were accused with her, were valued and sold, all their property confiscated, and their wives and children reduced to slavery. Many of them were treated with great cruelty. They were put to hard labor, and if they could not finish their tasks, were severely flogged. About a month after they were sold, Rafaravavy was informed that the wrath of the queen had abated since the death of Rasalama, and that her irons might be taken off. This was accordingly done, but she was placed among those reduced to perpetual slavery. After this the Christians began to assemble in the night in the house of Rafaralahy. They state that they found it good for their souls to be there: and that they never before enjoyed so much of the presence of God in his ordinances. "It was," say they, "indeed sweet to our souls, to meet together after a hard day's labor to read the words of eternal life, to converse together on spiritual things, and to unite in prayer and praise."

These refreshing seasons were not long to be enjoyed. A pretended friend was admitted to their little meeting who betrayed them to the government. Rafaralahy was immediately put in irons, and every thing done to extort from him the names of his companions; but he remained inflexible; saying, "Here I am, let the queen do as she pleases with me; but I will not accuse my friends." After having been in irons for two or three days, he was taken to the place of execution and speared to death. The calmness with which he met death made a deep impression on the minds of his executioners. As he went along with the executioners he spoke to them all the way of Jesus Christ, and how happy he felt *"at the thought of seeing, in a few minutes, him who loved him and died for him."* At the place of execution, a few moments being granted him, at his request, to commit his soul to his Savior, he offered up a most fervent prayer for his country, and for his persecuted brethren, and commended his soul to Jesus. He then with perfect composure laid himself down and was immediately put to death. His friends were allowed to bury his body in the tomb of their ancestors, but the body of Rasalama was devoured by the dogs.

Rafaralahy was about twenty-five years of age, and of a respectable family. The person who accused him to the government appears to have been the first who had spoken to him of religion. He was never baptized, and did not take a prominent part in the promotion of

Christianity, before the persecution arose. He was a very mild and retiring young man. After the queen's attempt to suppress Christianity, he obtained a complete copy of the Scriptures, and continued to visit the missionaries once or twice a week, until they left the capital, but he always appeared very timid. He, however, continued in connection with the Christians, and improved very fast in knowledge. The death of Rasalama made a deep impression on his mind. He is the only friend who is known to have had the courage to follow Rasalama to the place of execution, and he was frequently heard to say that *"he wished to die as happy as Rasalama died."*

After the death of Rafaralahy the government determined, if possible, to secure all his companions. In order to effect this they seized his widow, flogged her severely for several days in succession, and threatened her with instant death if she refused to give up the names of those who visited her husband. She at length yielded to the torture of her enemies, and the entreaties of her relations, and gave the names of all who had visited her house for the purpose of worshipping God.

Our devoted friends, Paul and Rantonandro, were first apprehended, and orders were actually given by the queen to put them to death. But the chief officers delayed the execution until all their companions should be apprehended. Rafaravavy was to be put to death without further trial. She was informed of this, and urged by her friends, she escaped to Vonizongo, where she was concealed by Rafaralahiandrianiny and some others. Soldiers were sent in every direction in search of her and four others, who had escaped at the same time. The chief officer was informed of the place of her concealment and sent eight soldiers in search of her. Two of the soldiers came in the middle of the day to the house of Rafaralahiandrianiny, while the others were left in the field. Andrianinlana, one of our friends, stood at the door as they approached. They demanded of him where Rafaravavy was, for they were told that the owner of that house was concealing her. He replied that he did not know where the master of that house was, at that moment, for he had just gone out; but, that of course, they were at liberty to enter and search the house. They entered, and looked in both rooms, but saw no one. Rafaravavy was then lying on a kind of large shelf, at one end of the house, and heard all the conversation. As the soldiers left the house they said they would return in the evening with their companions.

As soon as they were out of sight Andrianinlana took his wife and Rafaravavy, and made his escape. The friends of Rafaralahiandrianiny ran to tell him what had happened, and he soon joined the party. At the very time the soldiers were searching for Rafaravavy, a young man, Andriamanana, arrived in the village from the capital, having fled for his life. He was one of the twelve senior teachers; and he also joined the christian friends who were then leaving the village. The eight soldiers, after searching several days in the village in vain, returned to the capital. The government continued their search for two or three months, but to no purpose; and our friends have continued in that district to this day. Andriamanana is concealed by the first man of the district, who is also a devoted Christian. There are more devoted Christians in the district of Vonizongo

than in any part of Madagascar, except the capital. Rafaralahiandrianiny has been the chief instrument in promoting Christianity there.

These men have fled to the east of the capital; they hide themselves on the borders of the forest. There are two women wandering about somewhere in the north. One of them has a young child. The husband of the one died, and the husband of the other was reduced to slavery about a year ago. The wife of Rafaralahy is still in irons. She is in great distress of mind for having disclosed to the government the names of her brethren. Our friends think that she is really a pious young woman; and that torture and fear alone forced her to tell what she did. The number of those who are in slavery, bonds, and under suretyship is not exactly known, but it is certainly very great. The queen proposed to the chief officers to put every one of the Christians to death. "To destroy completely all the roots, that no sprout may spring up hereafter." But some of her officers advised her against this, and said that "*it is the nature of the religion of the whites; the more you kill, the more people will receive it.*" I could not ascertain who it was that thus advised her. I think it must have been Rahaniraka and Rombana, two youths who were educated in England; at any rate we may suppose that it originated with them.

Six of the Christians have expressed a strong desire to escape from the island, as there is now neither peace nor safety for them in their native country unless they renounce the religion of Jesus, and that they declare they cannot do. They cannot escape without great risk; but measures have been concerted by which, under the blessing of God, it is hoped they will escape to the Mauritius. All the six are eminent and devoted Christians, and it is hoped they may, in the hand of God, prove a great blessing to their countrymen in Mauritius. You will soon hear of the safe arrival of this little party or of their death. Is it not astonishing that amidst all the persecutions some come forward to join the Christians, who never thought of religion before its professors were sought to be put to death?

Extracts from Letters of the Native Christians.

As before stated, in March, 1835, the queen assembled the missionary brethren, then seven in number, and informed them of her determination to suppress Christianity, and constrain her people to return to the customs of their ancestors. Immediately afterwards she ordered all who had in any manner countenanced Christianity to give in their names, that she might decide what punishment to inflict. Many thousands obeyed. It was then made a capital offence to embrace the christian religion. The missionaries, excepting Messrs. Johns and Baker, soon left the island. These remained till July, 1836, when they also deemed it expedient to retire to Mauritius. With these the native Christians, many of whom have been reduced to perpetual slavery, and others forced to secrete themselves in deserts and forests, and all exposed to martyrdom, have maintained a con-

stant correspondence, though at the hazard of their lives. Extracts from this correspondence are given below for the double purpose of exhibiting more vividly the sufferings of this persecuted people and exciting christian sympathy and intercession in their behalf; and of showing their attainments in knowledge of the Scriptures, and how much of the spirit of primitive Christianity they manifest. Copies of these letters were obtained from Mr. Johns, by Mr. Johnson, missionary of the Board lately arrived in this country from Siam, during his detention at Mauritius, as stated at page 44. The South African Commercial Advertiser, before referred to, also contains a portion of them.

To Messrs. Baker and Johns, and all who wait for the blessed hope and the appearance of the glory of the Great God. We salute you. As to our life since we separated from you, it is well; for the Lord has not forsaken us, according to his word, "I will never leave thee nor forsake thee." We suffered indeed severe affliction after we were seized by the officers of justice. The following are the names and numbers of us, who are declared by law, to be lost, not to be redeemed, and whose property is confiscated. [Here follows a list of the names of seven men and nine women; also a list of the wives and children, whom they were able to redeem, being six in all, and whose redemption cost upward of ninety Spanish dollars.]

Of these, one was put to death, Rasalama. After some months Rafaralahy was apprehended, for many had assembled at his house. He was urged to tell the names of those who assembled at his house, but he would not. "For myself," said he, "do to me what the sovereign orders you." Then they took him to suffer death; but he felt no anxiety about that; for he, perhaps, saw that he should obtain that which he hoped for.

Under the severity of her torture, the persecutors compelled the wife of the martyr just mentioned to give up the names of ten persons who were accustomed to meet at his house. She afterwards penitently deplored what she had done. Of these some fled; while of those who remained and were arrested it is said—

Very wonderful is God's hiding of these five, for the searchers look for them every where, but cannot discover them. Great indeed is the dread here, and cannot be told. But, whatever be our afflictions, there is no trial that can separate us from the love of Jesus Christ and the blessings of God. "Weeping may endure for a night, but joy cometh in the morning." We can say as a wise man, Hab. 3, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the Lord of my salvation."

The next extract is from an aged convert whose husband is in irons.

My present afflictions are many on account of my husband, on account of my friends who are wandering about, and on account of you and myself. I have no home to reside in, but follow my husband wherever he may be suffering in bonds. Occasionally I reside with the women who are suffering like myself, especially with —, without whose kindness I should have had no place to live in. My husband has been in irons five months and a half. When he was put in irons, I went with —, for I could not bear to see his death. But after a week, R— saw when he was bound, and sent him rice to eat once a day. So we hearing that he was yet living, returned. His relations cast him off upon me alone, except his own children. I want to tell you many things about our sufferings, but cannot write them. But though our afflictions are many, what shall separate us from the love of Christ? Affliction? Sword? Persecution? Famine? Nakedness? No! nothing shall separate us from the love of Christ.

Another, writing to Mr. Johns, says—

And may you live. May God bless you and all friends with you; for we by the blessing of God can visit you by a letter, for this letter which we now hold in our hands will come to your hands, say your friends in Vonizongo.

We received the letter you sent us by our mutual friend Rasoamaka, in which you say, that your heart desires to see us, and that, although the road which we now travel is indeed difficult, yet it is the road to eternal life, and that you hope the dark clouds will not continue long. Yes, our dear friend, thanks be to God for giving you strength to declare this way to us, and for giving us the opening ear. We can now say, in the language of the Samaritan, John 4: 42, "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world." We may also adopt the language of the 51st Hymn, and say, "We see the good old way and will advance in it." Read John 6: 67—69, "Then said Jesus unto the twelve, 'Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life: and we believe, and are sure that thou art the Christ, the Son of the living God.'" And also, Hab. 3: 17—18, "Although the fig-tree shall not blossom," etc. We read in the Pilgrim's Progress, that when Christian saw Apollyon coming to meet him, he began to be afraid, and to hesitate whether to return or stand his ground. But when he considered that he had no armor for his back, he thought that to turn his back to his enemy might give him greater advantage to pierce with his darts. Therefore he resolved to stand his ground; for, said he, "had I no more in my eye than the saving of my life, it would be the best way to stand." When Christian also entered the valley of the shadow of death, he said, "Though it be a gloomy valley, yet it is the way to the celestial city." These words of Christian, and the passages quoted above, express in few words our own feelings on this head.

And this, also, we say unto you, for you have been the instrument of saving our souls from the second death, therefore we tell you our temporal condition. For we can say as our Savior said, "Who is our father and mother, our sisters and brothers, but those who believe in God our

heavenly Father." We, therefore, tell you what has befallen us here, that you, if possible, may do something to relieve us. We say, "if possible," for the Savior used the word in his prayer to his Father, saying, "If it be possible, let this cup pass from me." That you may know our wish, read Matthew 10: 23, "But when they persecute you in this city, flee ye into another;" and, also, 1 Sam. 27: 1—2, "And David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel; so shall I escape out of his hand," etc. We shall now tell you our situation since you left us. Seventeen of us were at one time accused to the government, and one of that number, Rasalama, was put to death. In a few months after, twelve were accused and Rafarahy was put to death. Rainitsihena or Paul, Andriamanana, Andrianantoandro, and Rafaravavy were of the number of the seventeen reduced to slavery before, and were also included in these twelve. These four, therefore, were immediately sought for, but only Rainitsihena and Andrianantoandro were caught; they have been in close confinement for five months and a half. Those of the twelve who were not accused before were only reduced to slavery. Rafaravavy and Andriamanana made their escape to Vonizongo to Rafaralahiandrianiny, and Andrianilaina, and these two have been accused to the government of concealing the others, and have been obliged to run away to the desert to save their lives, and are no longer able to remain in their villages. There are a few coming forward to join us in worshipping God.—Say your friends Andriantimihy and six others.

P. S.—Please to send me some spelling-books, and farewell till death, say your friends in Vonizongo.

On the desire for knowledge, and the determination to retain and diffuse it, however great the peril, Mr. Johns remarks—

This is a most remarkable postscript, when we consider the circumstances of those who wrote it. It cannot fail to produce a deep and favorable impression on the minds of all who look with interest on the conversion and civilization of the heathen. We have here a principle at work which the spear of the queen of Madagascar cannot destroy. And while we sympathise with our persecuted brethren and ought to help them, if it be in our power, we may well take courage and thank God for the strength and consolation which have been communicated to them in their trials. We have here another striking proof of the divinity of the religion of Jesus. It can sustain the soul in the greatest privations. And this fresh exhibition of its blessed reality and power, is well calculated to, and we doubt not will stimulate and increase the missionary spirit in the churches at home. God will cause even the wrath of man to praise him. The heathen may rage and the people imagine a vain thing. The kings of the earth may combine and the rulers take counsel together, against the Lord and against his anointed—but, "he that sitteth in heaven shall laugh: the Lord shall have them in derision." There is at present good ground for hoping well of the cause of Christ in the island of Madagas-

car. The persons who have suffered are of the first rank. Rafaravavy is a near relation of the queen, and the sufferings of such persons are almost sure to create a deep and general interest in the cause for which they suffer. This seems actually to be the case, for some are now coming forward and joining the Christians under the persecutions, who never thought of religion before.

The conduct of the officers when Rasalama and Rafaralahy were put to death, and the conduct of the soldiers sent to apprehend Rafaravavy, together with the advice of some of the general officers to the queen, when she proposed putting all the Christians to death, seem to indicate that the persecution originates with the queen and a few about her person. The noble bearing of the Christians under persecution, and their cheerfully suffering unto death furnishes an unequivocal evidence that the work is of God, and must therefore continue, and ultimately prosper.

Another, writing of a party of nineteen, who were doomed to perpetual slavery, says—

We salute all who remember us in this land of Madagascar, for we abide in darkness. Be strong to pray for us that the kingdom of Christ may advance. Wonderful was the word out of those who were apprehended. Many people were present, and there was a great stir; for it was at the place of public execution, and it was published, "These cannot be redeemed from slavery forever."

Mr. Johns mentions that, without the Scriptures in their bondage or concealment, they are obliged to make their quotations from what they had treasured in their memories. One of the enslaved females writes—

Our afflictions increase exceedingly at present, for we are of the number called perpetual slaves, not redeemable till death. But though we are afflicted, the word of God gives assurance to all who believe, that they who will live uprightly in Christ Jesus, will be persecuted: for if the world hate you, says Jesus, you know that it hated me first.

It would seem from the statements made that the persecution had its rise with the queen, and has been carried forward in all its severity by her influence, and often in opposition to the counsel of her principal men. The people generally seem to have pitied the sufferers, and by the execution of the two who have suffered martyrdom, appear to have been much affected.

The Hava government, under which this persecution has arisen, does not extend over the whole island. Nearly the whole western and southern coasts are under the control of other rulers, who are said to be very favorably disposed towards schools and christian instruction, and have even requested that teachers might be sent to them. What portion of the 4,000,000 of people on the island, (who are all

said to speak substantially the same language,) are under the authority of the persecuting queen of Hava, and what in subjection to other rulers it seems difficult, with the means at command, to determine.

ENGLISH WESLEYAN MISSION IN SOUTHERN AFRICA.

At a meeting held in Cape Town, in June last, for the purpose of organizing a branch society auxiliary to the Wesleyan Missionary Society, the Rev. Mr. Haddy made the following statements, as they appear in the South-African Christian Herald, concerning the—

Introduction and Progress of Christianity in Cafferland.

When the Caffer war broke out, it was asked by some, why the influence of the missionaries had not prevented it, though it might as well be asked why Christendom itself is not free from war. It will be seen, however, that it is necessary to qualify the term success, and to keep in mind that missionary societies have not been laboring in Cafferland for more than about thirteen years. The Glasgow Missionary Society was the first which succeeded in establishing schools and churches, and also commenced printing in the Caffer language. When I first went into Cafferland I could only obtain a piece of printed paper about the size of the palm of my hand, containing I believe, the Lord's prayer, and part of the commandments. This was not the only thing that had been printed, an elementary school book having been also published, but such was its scarcity, this was the only thing I could get. The first Wesleyan mission was commenced at Wesleyville, in Pato's tribe, many of the people belonging to which were led to embrace the gospel, and though these formed but a comparatively small minority, yet such was their influence over the others, that the whole tribe was thereby prevented from joining in the late war against the colony. The next station was formed at Mount Coke, where we experienced much greater difficulties, and it must be confessed, that our success was much more limited. Yet, though there were but a few who had become interested in the object of the mission, the chief and his people defended the station, and protected the missionaries and some traders, who must otherwise have lost their lives.

A mission was next established with Hintza, by Mr. Shrewsbury, who has lately left this country for England. The operations of this station were suspended by the hostile feeling of that chief, who with his tribe entered into the late war. The consequences are so well known that I need not detail them. On visiting this station in the beginning of this year, I found a numerous congregation, and many children learning to read. About twenty souls were united in church fellowship, some of whom had found peace with God, and others were seeking that inestimable blessing. I attended their meetings, and heard some of these poor natives relate their christian experience, in a very ingenuous manner.

Next to that station, and farther in advance, is the mission with the Tambookie chief Vadana.

That mission, at its commencement in 1830, was confided to me, and oh, what a novel sight presented itself on my arrival! Although I had seen many Caffers in different parts of the country, yet when I first saw hundreds of naked Caffers together, it affected me in a way I cannot describe. We found them in utter darkness, and the light of the gospel when brought to bear upon them, only rendered that "darkness visible." In their language there was no name for the Deity; they had not the slightest idea of an almighty Creator and Ruler of the universe, to whom they were subject and responsible. Even on my last visit, a man of considerable influence in a neighboring part of the country, came to the station, and pointing to the chapel, said, "What house is that?" He was told it was God's house.—"And who is God?" Pointing to the sun, I asked if he did not know that a Great Being made the heavens and the earth, and that we must pray to him. "What is prayer?" It is talking to God, and asking him for what we need. "But does God talk too? Is he a white man?" I said, How can you be so dull; do you think a white man could make all these things? "Oh," said he, "I am very ignorant, but I shall learn all from you." Thus, although the station had been established for seven or eight years, yet here was a man living not very far distant, who had no knowledge of God, a man whose soul is as precious as our own. Oh, my brethren, awfully dark is the heathen mind! I may truly say, I could form no conception of the gross moral darkness of these people until I came among them.

After giving some striking illustrations of the power of Christianity over the minds of this benighted people, Mr. Haddy adds—

Thus the messengers of the gospel have been enabled to labor and to exert a beneficial influence among a people awfully degraded and dark, and much addicted to the shedding of blood. You are, sir, aware that the native of Africa knows the art of war; he knows how to make assaigais and to use them, and when you have said this, you have reckoned the amount of his knowledge. This confirms the scripture account of man, that the dark places of the earth are full of the habitations of cruelty. On this subject I would wish to avoid controversy. Some say that the Caffers are not a blood-thirsty people, while others say they are. Perhaps these opinions are both correct; and if the parties who maintain them understood each other, they would find themselves agreed. If it is meant that the Caffers generally are unscrupulous of human life, where booty is to be obtained, then it must be acknowledged by all who know them, that under such circumstances they are too "swift to shed blood." But if by blood-thirsty is meant that they derive an abstract pleasure from shedding blood where there is no such attraction as I have mentioned, then it must be admitted that they do not deserve the appellation. Thus the controversy may be ended in a few words.

When we remember, then, that among these people, missionaries are laboring and schools established, in which useful systems of education have been introduced, and many thousands of children brought under instruction; that in a country where a few years ago, the very name

of God was unknown, a large portion of the Scriptures is circulated in the vernacular tongue, a tongue that, with the Si chuana, which belongs to the same class or family of languages, is spoken by the natives from the eastern to the western coasts; when we reflect also that among this degraded people churches have been raised up, whose members are blessed with christian privileges, and where thousands enjoy the opportunity of hearing the word of God regularly expounded, and many find that word to be indeed a light unto their feet, and a lamp unto their path—we cannot but rejoice in the establishment of another branch of a society whose influence has already been so beneficial among the dark nations of Southern Africa.

DOMESTIC.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Historical Notice of the Society and its Missions.

THE statements which follow are taken from the annual report of the Young Men's Methodist Foreign Missionary Society of New England, auxiliary to the general society named at the head of this article.

The parent missionary society of the Methodist Episcopal Church, originated in New York, in 1818. The constitution was adopted, the society was organized, and the first officers chosen, April 5, 1819. The first president was bishop McKendree. The first efforts of the society were directed to the Wyandot Indians in Ohio; and its first missionary was a colored man named John Steward. Although a man of not much learning, yet possessing ardent piety, and gifted with great powers of perseverance, he accomplished wonders. Were not the result of his labors authenticated beyond doubt, they would stagger belief. His history is intensely interesting, but there is not time to dwell upon it.

The attention of the society in 1822 was directed to the Creek Indians, and to a number of tribes in Upper Canada; in 1823 to the Cherokees and Potawatamies; in 1825 to the Choctaws, and in 1830 to the Oneidas, the Shawnees and Kansas. The Indian missions proved very successful, and their history is full of interest. During the first thirteen years of the society's operations, about 7,000 Indians were gathered into the church, beside 5,000 whites and 2,000 colored people, exclusive of all the deaths during that period. In addition to this, great advances were made by the Indians in common school education, in domestic economy, agriculture, and in some of the mechanical arts, and 800 Indian children were gathered into schools. In 1828 the Canada Conference became independent, when the Upper Canada missions were taken under its care.

Our society has at present, missions among the Wyandot, the Huron, the Oneida, the Menominee, the Winnebago, the Sioux, the Chippeway, the Cherokee, the Creek, the Choctaw, the Seneca, the Mohawk, the Kickapoo, the

Pottawattamy, and the Shawnee Indians. The number of church members in all these, is 2,400.

The Liberia mission in Africa, was established in 1830. It has fifteen preachers, a physician, and seven school teachers, the latter of whom have under their charge 221 pupils. During the past year, there have been revivals of religion in nearly all the stations, and 160 members have been added to the church; twenty of whom are native Africans. The whole number of church members is now 578. On the 11th of the present month, a reinforcement to this mission sailed from New York, consisting of four men, one a preacher, one principal of a new Academy about to be opened there, and a printer, and a teacher.

The Oregon mission was undertaken in August, 1833. There are twelve missionaries here, including the teachers, etc. The superintendent of this mission, Rev. Jason Lee, who has recently arrived in the States, bringing with him three Indian youths, of the Flat Head tribe, is laying a foundation for immense good in that territory. The Board of Managers of the society have recently determined to increase the establishment, by sending out five missionaries, one physician, six mechanics, four farmers, and one missionary steward, with their wives, making thirty-two adults; who, with those already there, will make forty-four in the whole. It is estimated that the outfit of this company, including half a year's salary and passage, will amount to \$30,000.

The mission at Rio de Janeiro was established in 1835. Here are six missionaries, three of whom are preachers. A small church has been gathered, and Sabbath schools established.

The mission at Buenos Ayres was commenced in 1836 under very favorable auspices. There is only one missionary here. He has succeeded in collecting a large congregation, and \$10,000 have recently been appropriated to the building of a house of worship.

The Texas mission was undertaken in 1837, and much good has already resulted from it. Six preachers are in the field, four houses of worship are about being erected, and the people themselves have already contributed 1,000 dollars toward the support of missions. There are in Texas about forty local preachers.

In the missions among the aborigines, there are thirty-five missionaries, 2,400 church members, twenty-four teachers, and 630 pupils. In the foreign stations there are twenty-four missionaries, five school teachers, about 600 church

members, and 178 pupils; making in the whole fifty-nine missionaries, twenty-nine school teachers, 2,952 church members, and 818 pupils.

In addition to the missions already named, the parent society has a large number of domestic missions, scattered throughout the states and territories. "As the new states and territories are rapidly filling up with inhabitants by emigration from the older states, and from Europe, it has been the policy of this society from the beginning, to supply these new settlements with the word and ordinances of the gospel, so that a great number of societies, now vigorous and flourishing, were commenced under the auspices of this society." These domestic missions are 119 in number. There are 132 missionaries, and 14,600 church members. A large proportion of these missions are among the slave population; there being connected with the Methodist Episcopal Church, more than 79,000 colored members, exclusive of the Indians. The whole number of missionaries in the foreign and domestic stations is 190; the number of church members 17,500; the number of scholars 1,500, and teachers fifty-eight.

The first year of the formation of the society, which was 1820, the whole sum raised was only \$823; and of this, only \$85 were expended. In 1825, the sum had risen to \$4,000, and the same sum was expended. In 1830, it reached to 13,000. In 1835 to \$33,000, and the expenditures were \$41,000, being \$8,000 more than the receipts. In 1836, the receipts were \$61,000, being a gain upon the preceding year of \$27,000. In 1837, they were \$62,000. During the last year of the society's operations, the commercial and mercantile embarrassments of the country were such, that the managers of the society were fearful they would not be able to meet its pecuniary obligations; especially when they had got so far as to have expended all the income, and had borrowed \$12,000 on the credit of the society. An urgent call however was made, and the people nobly responded to it, by contributing to the treasury the past year, the sum of \$94,500, being an advance on the preceding year of \$32,500. The expenditures last year were \$95,500, leaving the society \$1,000 in debt. The expenditures from the first of May last to the present date, embracing a period of seven months and a half, amount to \$61,000 and it is estimated that the expenditures of the present year will not fall short of \$130,000. The sum total raised by the society from its formation, up to May last, is \$386,770.

American Board of Commissioners for Foreign Missions.

NAMING AND EDUCATING HEATHEN CHILDREN.

DONATIONS for the support of heathen children, under the direction of the missionaries of the Board, and bearing christian names given them by the donors, have been received for more than twenty years. The proposal was at first made with reference to the missions at Bombay, Ceylon, and among the North-American Indians. At Bombay the plan was immediately found to be impracticable. At these missions

it was designed as an experiment, having advantages, which, it was hoped, would outweigh any evils that might flow from it. The principal advantage of the plan, and one which was not small when it was first proposed, was that, in the early stage of missionary operations, it was adapted to awaken special interest in the minds of the young, of those who possessed little information on the subject, and who were not accustomed to take enlarged views, or to be influenced by well established religious principle with regard to it. The necessity of any such

specific objects to create an interest and incite to liberality would, of course, diminish, as the nature and obligatoriness of the work became better understood by the christian community.

Some difficulties attending this mode of operating were early felt, both by the Committee and the missionaries; as may be seen from remarks relative to it in the volumes of this work for 1820, p. 207; and 1825, p. 225. These difficulties have been pretty steadily increasing, and are likely to increase in future.

On the following points the patrons of the Board should be fully informed:—

1. That christian names and donations for the support and education of individual pupils, can be applied only to such pupils as are in the boarding-schools. No others receive such an education as donors of this class expect to give.

2. That naming and educating children in this manner is confined to Ceylon and the Indians. Many donations, with names, have been received by the treasurer for other missions, and been forwarded; but no information has been received from the missionaries that names can be given. Many heathen tribes are unwilling to have the names of their children changed. Owing to this circumstance, and the discontinuance of most of the boarding schools among the Indian tribes, very few names can be given at these missions.

3. Donors must not think it strange, or become impatient, if they should not soon hear that a child has been named, or their donation applied according to their desire. From eighteen months to three and even four years may first elapse. In the year 1825, the missionaries in Ceylon had 200 unappropriated names; and as they could not then admit more than about fifty pupils annually to their boarding schools, donors must then wait four years, besides the time requisite for the intelligence to go there and return. In March last, at the time when the reductions in the Ceylon mission began, there were fifty unappropriated names for pupils there; and as few or no pupils have been received to the boarding schools since, the number has probably now increased to 150—a larger number than the missionaries will be able to assign during the next two years.

4. Donors must not complain, if they hear little or nothing from their beneficiaries, or from the missionaries concerning them. To give an account of one pupil is comparatively a light task; but to impose on the two or three missionary teachers in Ceylon the labor of writing an annual statement respecting their 300 beneficiaries, is making a too heavy draft on their

time and strength. General statements will from time to time be published in the *Missionary Herald*, giving an account of the number and progress of the schools, with catalogues of the beneficiaries, etc.

5. It should be understood, that, when donations with names for pupils are sent for missions where such names and donations cannot properly be applied; or when donations of this class are so numerous as, if literally applied, to carry forward one department of missionary labor in a manner disproportionate to others, these donations will be used for promoting education generally. This was expressly stated in a long article on this subject, inserted in the *Missionary Herald* for 1825, pp. 225-28; to which the reader is referred.

6. At a meeting of the delegates from the Ceylon, Madura, and Madras missions, in February, 1839, the question, whether it is expedient, in a new mission, to give christian names to native youth in charity boarding-schools, was discussed, and decided in the negative. This gives the result of the experience of these missionaries on this subject.

7. The objections named above, in the paragraphs numbered 4, and 5, may be urged with similar force against donations appropriated to the support of a particular school to which the donor gives a name, and from which he expects frequently to receive information.

But some may inquire if there is no branch of missionary labor to which the contributions of donors may be, without inconvenience, specifically appropriated, when they desire it?—It reply it may be stated that funds may be appropriated by donors, 1st. to *schools generally*, at any one of the missions; 2d. to the *seminaries* for educating native teachers and preachers in Ceylon, at Ahmednuggur in the Mahratta country, at Singapore, at Beyroot, at the Sandwich Islands, or at Cape Palmas; 3d. to the support of any one of the *printing establishments* of the Board; of which there are now thirteen; 4th. to any one of the *missions or stations* under the care of the Board.

Still it is respectfully suggested to ministers, to superintendents of Sabbath schools, to parents, and to other individuals and associations, whether it will not be better, in its ultimate influence, to acquire and communicate, as far as practicable, a familiar acquaintance with all the missions, and with all the departments of labor, and to cherish so lively an interest in all, as to cast their contributions into a common fund, to be applied to one mission or another, to one branch of missionary labor or another, as the necessities of each shall require.

RECENT INTELLIGENCE.

PERSIA.—Mr. Merrick was at Tabreez on the 11th of September, where he was making arrangements to remain for some time. The British ambassador was still at Tabreez; and as it was then expected that the Shah of Persia would comply with the demands of the British government, and thus the contemplated war be averted, the prospect was that the British influence in that part of Asia would be increased.

CEYLON.—During the half year ending with January 1st, 1833, twenty-five different works were issued from the mission-press at Manepy, making, if numbered together, 1,112 consecutive pages. The aggregate of the copies printed of all the works, was 260,800; embracing 9,044,800 pages, requiring more than 445 reams of paper.

The number of persons employed in the printing-office is nineteen, and thirty-three in the bindery; of whom seventeen are members of the mission church, and others are seriously disposed.

MADRAS AND MADURA.—On the 30th of August, Mr. Winslow writes from Madras that fifteen schools were then going on, sustained by the mission. The Madura mission had received 3,000 rupees, (nearly 1,500 dollars,) from the government, to aid in sustaining the schools under the care of that mission.

Doct. Steele had not returned from the voyage which he took for the restoration of his health.

GREECE.—Early in October Mr. Riggs writes that he was making arrangements for removing his family from Argos, with the expectation of proceeding to Smyrna to aid in labors connected with the Greek press, and the Greek population there. Mr. Benjamin would also remove from Argos and join Mr. King at Athens.

ARKANSAS CHEROKEES.—Mr. Worcester writes from Park Hill, under date of 31st of October, that on the 20th, himself and Mr. Washburn visited a Cherokee settlement on Honey Creek, in the northern part of their country, and organized a church, consisting of eleven members, all members of churches in their old country. The pastoral care of the church was committed to Rev. John Huss, a native Cherokee, who was, as a preacher, long associated with Mr. Chamberlin at Willstown.

The Gospel of John, in the Cherokee language and alphabet has been printed at the

mission-press at Park Hill, consisting of 101 pages. The edition embraced 1,500 copies. Also an edition of 1,500 copies of a small primer of sixteen pages, in the same language.

Donations,

RECEIVED IN DECEMBER.

[NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.

Acquackanunk, R. D. chh. mon. 34 41

con. 31,41; m. box of Miss B. 3; 25 00

Albany, 3d R. D. chh. sub. sch. 61 00

Bellville, N. J. Mon. con. in R. 7 00

D. chh. 31 00

Berne, Do. in 2d do. 4 00

Blawenburgh, N. J. R. D. chh. 7 00

Claverack, Miss M. Heermance, 4 00

Clove, Mon. con. in R. D. chh. 7 00

Coxsackie, Mon. con. in 1st do. 23 00

Ellenville, Mon. con. in R. D. chh. 6 00

English Neighborhood, N. J. Mon. 13 36

con. in do.

Fishkill, Classis of Poughkeepsie, 100 00

for support of Mr. and Mrs. 80 00

Thomson, 14 50

Geneva, Mon. con. in R. D. chh. 30 00

Guilford, Do. 18 50

Hackensack, N. J. R. D. chh. 15 80

Hurley, Mon. con. in do.

Jersey City, N. J. Do.

Kinderhook, R. D. chh. 43,79;

sub. sch. in do. for Homer 63 79

Blanchard, Ceylon, 20;

Kingston, Mon. con. in R. D. chh. 67 41

40; coll. 17,41; sub. sch. 10;

Marbletown, Mon. con. in R. 20 00

D. chh. 4 12

New Prospect, R. D. chh. 51 00

Newtown, R. D. chh. 20 00

New Utrecht, A friend,

New York, Miss. asso. of colle-

giate R. D. chh. for support of

Mr. and Mrs. Youngblood, 400;

mon. con. in R. D. chh. Mar-

ket-st. 290; Mrs. W. P. 3; Coll.

in North collegiate R. D. chh.

129,51; a lady, for Christopher

Hunt, Madras, (see note p. 74,) 100;

R. D. chh. Broome-st. for

support of Mr. and Mrs. Ennis,

Borneo, 122,51; a lady of do. 30;

New South R. D. chh. Wash-

ington Square, mon. con. 127,56;

South R. D. chh. Mur-

ry and Church-st. 100; P. H.

Silvester, 10; mon. con. in R.

D. chh. 3d st. 5; a lady, 7,50;

a friend, 5; 1,240 38

Paterson, N. J. Mon. con. in 1st

R. D. chh. 23 00

Poughkeepsie, Classis R. D. chh.

Hopewell, for support of Mr.

and Mrs. Thomson, 100 00

Ramapo, Mon. con. in R. D. chh. 6 18

Root, H. Voorhees, 5 00

Saddle River and Pascack, R.

D. chh. 13 25

Saratoga, R. D. chh. 40 00

Schenectady, R. D. chh. 100 00

Shawangunk, La. benev. asso.

for John H. Beevier, Borneo,

(see note p. 74,) 25 00

Somerville, N. J. La. of R. D. chh.	50 00
Stone, Arabia and Ephrata, R. D. chh.	20 00
Tyosoke, Mon. con. in R. D. chh.	21 25
Union Village, R. D. chh.	14 00
Unionville, Mon. con. in R. D. chh.	9 00
Utica, Coll. in R. D. chh. 50; J. H. RATHBONE, which and prev. dona. constitute him an Hon. Mem. 50;	100 00
West Hemstead, R. D. chh.	25 72
	2,489 76
Ded. expenses paid by R. D. Board,	11 75-2,478 01
<i>Southern Board of Foreign Missions, J. Adger, Charleston, S. C. Tr. For support of missionaries, Addison co. Vt. Aux. So. G. H. Fish, Tr. Cornwall, Mon. con.</i>	3 000
Middlebury, Philadelphian so. in college,	7 63
Russeltown, Miss Cary,	7 33
Weybridge, Fem. miss. so.	4 00
Auburn and vic. N. Y. By H. Iverson, Jr. Agent,	2 25-21 21
Auburn, 2d presb. chh. mon. con. Aurora, Coll. 27,18; mon. con. 12,56; (of which for Salem Town, Ceylon, 20;)	9 50
Cayuga, Fem. miss. so.	39 74
Jordan, Presb. chh.	24 00
La Fayette, to constitute Rev. A. K. BARR an Hon. Mem.	30 00
Port Byron, Fem. miss. so.	50 00
Scipio, Fem. benev. so.	4 25
South Butler, Savannah chh.	10 00
	8 35
	175 84
Ded. notes of Roxbury bank, rec'd fr. Homer,	13 50-162 34
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.	
Keene, Heshbon so. for Dwight, 55; fem. miss. so. 34,11; M. F. I;	90 11
Nelson, Gent.	81 81-171 92
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Amesbury Mills Village, Mon. con.	35 00
Bellville Newbury, Mon. con. 10,20; a lady, 1;	11 20
Newburyport, Mon. con. in Mr. Dimmick's so. 76,58; la. asso. ann. coll. 71,88; Quar. coll. in Mr. Stearns's so. 87,70;	236 16
Parker River Village, Newbury, Mon. con.	9 02
Salisbury, Mon. con. in Mr. Hadley's so.	20 00
West Haverhill, Rev. Mr. Cross,	4 50-315 88
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Salem, Mon. con. in Crombie-st. chh. 32,26; a friend, 5; a friend, dec'd, 5;	42 26
Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.	
Bethel, Mon. con. 38,30; chh. and so. 22,20; to constitute Rev. JOHN GREENWOOD an Hon. Mem.	60 50
Bridgeport, Chh. and so. 46,75; mon. con. 31,04; young la. sew. so. 17;	94 79
Brookfield, Gent. 33,87; char. so. 11; Dorcas so. 4;	48 87
Danbury, Mon. con. 100; chh. and so. 93,80; to constitute Rev. ROLLIN S. STONE an Hon. Mem.	193 80
Huntington, Gent. 58,40; la. 63,07; mon. con. 27,84; la. glean. so. 4,50;	153 81
Monroe, Gent. 12; la. 33,57;	45 57
New Fairfield, Miss. so.	25 00
Newtown, La.	6 00
Reading, Gent. 46,22; la. 39; mon. con. 29,78; a friend, 1;	116 00
Stratford, Gent. 20,18; la. 40,29; mon. con. 25,29;	85 76

Trumbull, Chh. and so. 18,42; la. sew. so. 26,71; mon. con. 7,10;	52 23
Yorktown, Chh. and so.	30 00-912 33
Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.	
Norfield, Gent. and la.	10 00
Geneva and vic. N. Y. By C. A. Cook, Agent,	
Albion,	45 50
Barre Centre,	60 00
Benton, West Hill so. for Minor Chase, Siam, (see note p. 74,)	10 00
Bergen Corners,	26 16
Bloomfield, Presb. chh.	25 25
Brockport,	77 26
Dundee, Presb. chh.	33 21
Evans, 2d cong. chh.	10 00
Gaines,	5 00
Geneseo, 2d presb. chh. coll. 66,38; mon. con. 61,52;	127 90
Geneva, Presb. chh. H. H. Seelye, (of which to constitute LUTHER JACKSON, of New York, an Hon. Mem. 100,) 300; D. L. Lum, 75; Mrs. E. Hopkins, 25;	400 00
Knowlesville,	15 50
Lancaster, Mon. con.	10 00
Lockport, 1st presb. chh. 120,54; 2d do. 50; cong. chh. 21,76;	192 30
Mount Morris, 1st presb. chh. coll.	80 00
Palmyra, W. presb. chh. 75,59; E. do. 15;	90 59
Penn Yan, Miss. so.	58 00
Ripley, Presb. chh.	94 90
St. Catherine's, U. C. Mon. con.	7 00
Tuscarora, J. Cusick,	1 00
Victor,	42 77
Waterloo, Presb. chh.	70 00
Westfield, Do.	107 50
Youngstown, Presb. chh. 50; H. H. SMITH, (which and prev. dona. constitute him an Hon. Mem.) 50;	100 00
	1,689 14
Ded. loss on unc. notes,	8 24-1,680 90
Harmony Confer. of Chhs. Ms. W. C. Capron, Tr.	
Sutton, Gent. 19,56; la. 10;	29 56
Bal. of coll. at ann. meeting,	25 83-55 39
Jamestown and vic. N. Y. E. T. Foote, Agent,	
Carroll, Cong. chh. (which and prev. dona. constitute Rev. JOSEPH S. EMERY an Hon. Mem.)	40 25
Kennebec Confer. of chhs. Me. B. Nason, Tr.	
Farmington, Cong. chh. to constitute Rev. ISAAC ROGERS an Hon. Mem.	79 25
Temple, Chh. and so.	16 70
Wayne, B. Burgess,	1 00
Winthrop, Fem. so. 15,45; mon. con. 10;	25 45-115 40
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Barkhamsted, Fem. char. so.	26 00
Cannan South,	11 00
Litchfield, 1st so. a friend, 15; do. 10; estate of J. M. Gould, 8;	33 00
Sharon, Ellsworth so.	19 00
Rec'd for uncur. money,	81 00-170 00
Lowell and vic. Ms. Char. asso. W. Davidson, Tr.	
Lowell, 1st cong. chh. and so. mon. con. 58,50; young la. for re-establishing schs. in Ceylon, 20;	78 50
Middlesex North and vic. Ms. Aux. So. J. S. Adams, Tr.	
Associations, viz. Ashby, 15,43; Boxborough, 20; Dunstable, 51,19; Fitchburg, 196,54; Groton, 31,88; Harvard, 68,89; Leominster, 47,60; Lunenburg, 32,79; Pepperell, 101,88; Shirley, 6; Sterling, 21,50; Townsend, 37,69; Westford, 4,35;	635 74
Ded. expenses paid by aux. so.	3 53-632 21
Middlesex South Confer. of chhs. Ms. O. Hoyt, Tr.	
Framingham, Hollis evang. chh. and so.	15 00
Saxonville, Chh. and so.	15 00-30 00
Nonroe co. N. Y. Aux. So. E. Ely, Tr.	
Albion, 1st presb. chh.	73 50

Livonia, Evan. so. 125; young la. sew. so. 2,50;	127 50
Mendon, 1st presb. chh.	10 00
Pittsford, La. miss. so.	61 00
Rochester, 1st presb. chh. (of which fr. Charles M. Lee, to constitute Mrs. MARGARET A. CASE an Hon. Mem. 100;) 516,56; Bethel chh. (of which for <i>Alida Boardman</i> , Ceylon, 29;) 234,52; Mrs. E. C. Ward, 10;	761 08
Royalton, Presb. chh.	11 00
Sparta, Union Corners, Presb. chh.	34 44
Sweden, Presb. chh.	12 00
West Bloomfield, Cong. chh. 46, sab. sch. for <i>Hervey Bushnell</i> , Ceylon, 20;	66 00-1,156 52
<i>New Haven City</i> , Ct. Aux. So. F. T. Jarman, Tr.	
North sab. sch. miss. asso. (of which for New Haven sch. Ceylon, 30; for <i>Mary Austin</i> , Ceylon, 20; for support of Mr. Smith, Oregon miss. 12,04; to constitute <i>SHERMAN W. KNEVALS</i> an Hon. Mem. 100;) 162,04; la. of united so. 26; mon. con. in 1st and united so. 16,01; do. in 3d chh. 6; a new years offer. 12;	222 05
<i>New Haven Co. East</i> , Ct. Aux. So. S. Frisbie, Tr.	6 75
Brantford, Gent.	
<i>New Haven co. Ct. Western Consociation</i> , A. Townsend, Jr. Tr.	
North Milford,	4 00
Oxford, 6,87; N. Stone, 1;	7 87
Wolcott,	4 58—16 45
<i>New York city and Brooklyn</i> , Aux. So. W. W. Chester, Tr.	
(Of which fr. H. Leet, 30);	2,115 09
<i>Northampton and neighboring towns</i> , Ms. J. D. Whitney, Tr.	
Amherst, 1st par. sch. 148,91; mon. con. 74,41; la. 131,18; sab. sch. 19,43; to constitute Mrs. <i>HEPZIBAH EASTMAN</i> an Hon. Mem. N. par. gent. 27,30; la. 21,21; mon. con. 14,75; (to constitute Rev. <i>DAVID TILTON</i> an Hon. Mem.) E. par. coll. 27; mon. con. 19,07; S. par. contrib. 32,50; mon. con. 13; la. 8;	556 76
Chesterfield, Coll. in cong. so.	75 87
Cummington, Gent. 30; la. 21,44; Mrs. A. Briggs, 10;	61 44
East Hampton, Gent. 31,39; la. 41; mon. con. 133,82;	206 21
Enfield, Gent. and la. to constitute <i>HENRY FONES</i> and <i>TIMOTHY BRAINARD</i> Hon. Mem.	202 00
Goshen, Gent. 36,94; la. 29,28;	66 22
Granby, 1st par. gent. 42,53; la. 16,14; mon. con. 160; W. par. char. asso. 24; Miss P. Smith, 10;	252 67
Greenwich, Coll.	20 61
Hadley, N. par. gent. 30; mon. con. 15;	45 00
Hatfield, Gent. 105,84; la. 72,53; mon. con. 56,05; sab. sch. 5,41; a pensioner, 5;	244 83
Middlefield, Gent. 40; la. 14,21; mon. con. 24;	78 21
Northampton, 1st par. gent. 266,50; la. 51,12; mon. con. 60,25; Edwards chh. sew. so. 30; E. Jewett, 5;	419 87
Norwich, Mon. con.	10 65
Plainfield, Coll.	120 50
Prescott, Mon. con.	15 00
Southampton, Mon. con. 120,21; la. 42,12;	162 33
South Hadley, 1st par. gent. 172,88; mon. con. 47,92; cent so. 50,75;	271 55
Westhampton, Gent. 45; la. 13,68;	58 68
Whately, Mon. con. 75; la. 32,50;	107 50
Worthington, Sub. (\$50 of which and a prev. dona. fr. a young farmer, constitute <i>JOHN ADAMS</i> an Hon. Mem.	114 41

Coll. at ann. meeting,	18 50
	3,161 81
Ded. loss on unc. notes,	5 00-3,156 81
<i>Norwich and vic. Ct. Aux. So. F. A. Perkins</i> , Tr.	
Colchester, La. 34,25; sew. so. 18,49;	52 74
Lisbon, Newent so. la. and gent.	14 00
Norwich, Chelsea so. gent. 31,66; mon. con. 150,87;	182 53—240 27
<i>Oneida co. N. Y. Aux. So. A. Thomas</i> , Tr.	
De Witt, Mon. con.	10 61
Georgetown, H. Hanks,	3 08
Manassville, Mater. asso.	2 00
Mount Vernon, Presb. so.	60 00
Oswego, La. indus. so. of 1st presb. chh. to constitute Mrs. <i>ROBERT W. CONDIT</i> an Hon. Mem.	100 00
Springfield, Coll.	73 50
Utica, 1st presb. chh. and cong. coll. 42; mon. con. 38,93;	80 93
Vernon Centre, Gent. and la.	30 00
Waterville, Presb. chh.	17 00
	377 04
Ded. loss on unc. notes,	1 40—375 64
<i>Orleans co. Vt. Aux. So. J. Kimball</i> , Tr.	
Craftsbury, Mon. con. 5,06; fem. so. 26,63; juv. so. for ed. of chil. in Ceylon, 7,24; E. C. 50c.	39 43
Westfield, S. Hitchcock, 2,28; A. R. 11c. P. H. 21c.	2 60—43 03
<i>Penobscot co. Me. Aux. So. E. F. Duren</i> , Tr.	
Levant, Chil. of Mr. Page, 75c. do. of I. Case, 43c. av. of retrenchment,	1 18
<i>Stratford co. N. H. Aux. So. E. J. Lane</i> , Tr.	
Alton, Asso. 3; a friend, 2;	5 00
Falmouth, Mon. con. which and prev. dona. constitute Rev. <i>WILLIAM F. BUFFET</i> an Hon. Mem.	6 56
Gilmanton Centre, Mon. con.	9 00
	20 56
Ded. expenses paid by aux. so.	7 18—13 38
<i>Tolland co. Ct. Aux. So. J. R. Flynt</i> , Tr.	
A balance,	1 77
Columbia, Gent. 24,03; la. 21,63; (which and prev. dona. constitute Rev. <i>ALFRED WRIGHT</i> , Choctaw nation, an Hon. Mem.)	45 66
Ellington, Gent. 64,85; la. 72,23;	137 08
Hebron, Gent. 31,50; la. 15,69; mon. con. 9,51;	56 70
Somers, Gent. 100; la. 90,63;	190 63
South Coventry, Gent. 90,34; la. 42,07;	132 41
Vernon, Gent. (of which fr. N. O. Kellogg, to constitute Mrs. <i>ELIZA N. KELLOGG</i> an Hon. Mem. 100;) 432,10; la. 122,74; sab. sch. for ed. of a hea. youth in Ceylon, 30;	584 84
Willington, Gent. 12,96; la. 17,95;	30 91-1,180 00
<i>Valley of the Mississippi</i> , Aux. So. W. T. Truman, Tr.	
<i>Western Reserve aux. so.</i> By Rev. H. Con, Ashtabula co. Andover, 9,87; Austinsburg, 29,94; J. M. Case, 10; J. Austin, 30; Morgan, 16,91; G. W. St. John, 10; Rome, 5,07; Wayne, 1,50; Williamsfield, 21,24; Geauga co. Chester, 25c. Painesville, 36,85; R. Hitchcock, 10; E. Merrills, 10; Unionville, Mon. con. 10; C. Stratton, 25; Miss Stratton, 5; indiv. 5; Trumbull co. Hartford, 25,45; A. Hart, 10; Kinsman, to constitute Rev. <i>HENRY B. ELDRED</i> an Hon. Mem. 81,56; G. Swift, 10; Vernon, 19,68; Vienna, 10,14; Mrs. L. B. D. and child, 2,09; Warren, 32,48; Mrs. N. Perkins, 20; Portage co. Freedom, A lady, 1; Hudson, Wex. Res. coll. mon. con. 8,70; Twinsburg, 4; J. Herrick, 3; Medina co. Wadsworth, Chil. in sab. sch. 1,13;	465 86
<i>Washington co. Vt. Aux. So. C. W. Storrs</i> , Tr.	
Berlin, Mon. con. in cong. so.	12 42

Montpelier, Mon. con. in 1st cong.	
39,45; la. 37,73; mon. con. of	
sub. sch. chil. (of which for	
Buel W. Smith, Ceylon, 8,85;)	
11,31; united mon. con. of 1st	
and 2d chh. 5,88;	94 37
Stow, Mon. con.	4 00
Waitsfield, 1st cong. so.	16 00
	126 79
Ded. expenses paid by aux. so.	1 50—125 29
Windsor co. North, Ct. Aux. So. J.	Williams, Tr.
North Woodstock, Village Cor-	
ners, Gent. 67,25; la. 52,77;	
mon. con. 5,98;	126 00
West Killingly, Gent. 73,80; la.	
49,03; mon. con. 14,31; juv.	
so. 27c.	137 41—263 41
Windsor co. Vt. Aux. So. B. Swan, Jr. Tr.	
Woodstock, W. Miller,	10 00
Worcester co. Central, Ms. Aux. So.	
H. Wheeler, Tr.	
Auburn, Gent. 45,70; la. 30,62;	
mon. con. 24;	100 32
Boylston, Gent. and la. 50,20;	
mon. con. 43,37;	93 57
East Douglas, Mon. con. 40;	
la. 20;	60 00
Holden, Gent. 96,09; la. 77,85;	
mon. con. 85,06; Walter Lee,	
dec'd, 200;	459 00
Leicester, Gent. 296; la. 122;	
mon. con. 91;	509 00
Oxford, Gent. 136,51; la. 195,03;	
mon. con. 163,89; sub. sch.	
53,38; strawbraid so. for miss.	
to S. Africa, 5;	553 81
Paxton, Gent. 35,37; la. 42,03;	
(of which to constitute Rev.	
GAIUS CONANT an Hon. Mem.	
50;) mon. con. 16,75; for Mar-	
tha T. Bigelow, Ceylon, 20;	114 15
Princeton, Gent. 35; la. to consti-	
tute Rev. JOHN P. COWLES an	
Hon. Mem. 50; mon. con. 33,33;	118 33
Rutland, Gent. 46,30; la. 54; men-	
con. 16;	116 39
Shrewsbury, Gent. 71,92; la.	
66,15; mon. con. 69;	206 37
West Boylston, Gent. 48,25; la.	
60,18; mon. con. 38,62;	147 05
Worcester, Mr. Miller's so. gent.	
87; la. 60; mon. con. 159,67; Mr.	
Smalley's so. gent. 79; la. 38,81;	
mon. con. 304,56; Mr. Peabody's	
so. gent. 91,46; la. 215,95; mon.	
con. 216,38;	1,922 83
	3,760 73
Ded. expenses paid by aux. so.	
3,26; loss on unc. notes, 81c.	4 07
	3,756 66
Ded. am't prev. ackn.	3,336 16—420 50
Worcester co. Ms. Char. So. H. Mills, Tr.	
Westboro', La. (of which for Elisha Rock-	
wood and Susan Rockwood, Ceylon, 50;)	85 50
Total from the above sources,	\$19,822 33

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 100; 3d do.	
mon. con. 15; a friend, 5;	120 00
Alton, Ill. Presb. chh. coll. 130; mon. con. 40;	170 00
Anania, (South) N. Y. Presb. chh. 12,50;	
ded. c. note, 3;	9 50
Andover, Ms. A fem. friend, for miss. to Siam,	
Andover, N. Y. Mon. con.	10 00
Athens, Ten. Mars Hill chh. 25; less dis. 1,25;	23 75
Attleborough, Ms. Fem. miss. asso. in 2d	
cong. so.	61 00
Baltimore, Md. Fem. miss. so. for support of	
Mrs. Allen, Mahratta miss.	15 00
Bethany, Pa. Sarah Kelly,	50
Binghamton, N. Y. Cong. chh.	4 00
Boston, Ms. Two female mem. of Bow-	
doin-st. chh. to constitute Rev. HUBBARD	

WINSLOW, Mrs. ASIGAIL THOMPSON and	
Miss LOUISE THOMPSON, Hon. Mem. 250;	262 00
Rev. J. Mann, 7; Mrs. Mann, 5;	
Bristol, Me. Mon. con. in cong. chh.	20 00
Brookline, Ms. La. Japan miss. so.	38 00
Brownington, Vt. Four ladies,	4 50
Bucksport, Me. Mon. con.	48 00
Buffalo, N. Y. For M. E. C., Ceylon,	40 00
Camden, Me. Mon. con. in cong. chh.	40 00
Canaan Four Corners, N. Y. Indiv.	7 50
Canandaigua, N. Y. Mon. con. in 1st cong.	
chh. 58; boys sub. sch. for Walter Hubbell,	
Ceylon, 20; girls do. for Eliza M. Hubbell,	
Ceylon, 20; Mrs. Martin, Mrs. Phelps,	
Mrs. Howell, and Mrs. Hubbell, for a fem.	
scholar at Sandw. Isl. 20;	118 00
Canonsburg, Pa. Presb. chh. sub. sch.	13 75
Canton, N. Y., G. Ray,	3 50
Charlestown, Ms. Social sew. cir. in 1st chh.	
and cong.	34 34
Chatham, N. J., W. C. Wallace, for Ceylon	
miss. 25; la. so. for do. 10;	35 00
Chester, N. Y. Presb. chh. (which and prev.	
dona. constitute Rev. ISAAC C. BEACH an	
Hon. Mem.)	2 00
Columbus, Pa. Cong. for support of Mr. Bal-	
lantine, Mahratta miss.	40 00
Dedham, Ms. Two ladies, to constitute Miss	
MARY GRANT an Hon. Mem. 100; la. of Dr.	
Burgess's chh. and so. 27;	127 00
Derby, Vt. Mon. con. 1,25; Rev. S. M.	
Wheelock, 75c.	2 00
Dudley, Ms. La. miss. so. 28,68; la. sew. so.	
21,35; to constitute Rev. WALTER FOR-	
LETT an Hon. Mem.	50 03
Dundee, Mich. Soc. By J. D.	17 00
East Bloomfield, N. Y. Coll. in cong. chh.	402 00
East Bradford, Ms. Miss S. Tuttle,	40 00
Elizabethtown, N. J. Miss E. Harrison,	5 00
Epsom, N. H. Contrib.	32 00
Fitchburg, Ms. Sally H. Merriam, dec'd, by	
J. T. Farwell,	75 00
Fly Creek, N. Y., A. North, for the Alfred	
North sch. in Ceylon,	30 00
Fly and Oaks Creek, N. Y. Presb. chh.	35 00
Fort Edward, N. Y. Mrs. E. L. Hasbrouck,	5 00
Glens Falls, N. Y. Mrs. I. F. Scovill,	3 00
Goshen, N. H. Ladies,	2 50
Goshen, N. Y., J. S. Crane,	5 00
Groton, Ms. Ladies in Mr. Phelps's so. for	
ed. of two chil. at Sandw. Isl.	40 00
Harpersfield, N. Y. Mrs. A. Dayton,	5 00
Henniker, N. H. Mrs. Nancy B. Scales,	
dec'd, 100; A. Connor and family, for	
Hannah W. Connor, Ceylon, 20; L. Con-	
nor, dec'd, av. of jew. 6;	126 00
Huntsville, Ala. Presb. chh. benev. so. 50;	
Mrs. Fearn, 20; less dis. 3,50;	66 50
Ipswich, Ms. S. par. Chil. of so. 8th dist. for	
Ind. chil.	1 50
Jamaica, N. Y., A friend, for miss. to Syria,	
to constitute THOMAS CRANE of Eliza-	
bethtown, N. J. an Hon. Mem.	100 00
Jefferson co. N. Y. Miss. so. A. Ely, Tr.	
Watertown, 1st chh. sub. sch. miss. so.	
for George Boardman, Ceylon, 20; fem.	
benev. asso. 11; S. Calkins, 2;	33 00
Keene, N. H., A. Kingsbury,	10 00
Knox, N. Y. Presb. chh.	9 85
Lancaster, Pa. J. Galt,	10 00
Libertyville, N. J. Rev. E. Allen,	18 50
Legansport, Ind. Miss H. Hobart, for schs.	
in Ceylon,	5 00
Marathon, N. Y. Presb. chh.	20 00
Marlboro', Ms. Union mon. con. 15; J.	
Stowe, 10;	25 00
Medford, Ms. Ann. coll. in cong. chh. and so.	208 50
Mendham, N. J. Coll. 22; mon. con. 20;	
miss. so. Washington Corner, 5;	47 00
Methuen, Ms. Mon. con. in 1st cong. chh.	35 00
Millbury, Ms. A lady of 1st cong. chh. 50;	
a friend, 10;	60 00
Montrose, Pa. I. Lyons, for the Jews,	2 00
Morristown, N. J. Presb. chh. Mrs. C. B.	
Arden, 100; J. F. Voorhees, 20; cash,	
39,87; 1st class in sub. sch. 6,56; coll.	
57,75; mon. con. 15;	229 18
Newark, N. J. 1st presb. chh. J. Taylor, 100;	
C. J. Graham, 10; I. P. Jackson, 10; cash,	

14; 2d presb. chh. miss. so. for miss. to China, 94,50; coll. 77,12; 3d presb. chh. coll. 54,91; in. 50,50; mon. con. 13,36; M. Roberts, 30; J. B. Pinneo, 15; M. W. Day, 20;
Newburyport, Ms. Sab. sch. in Mr. Dimmick's so. for chil. in Ceylon, 40; sab. sch. of 1st presb. so. for bible at Sandw. Isl. 15;
Newfield, Me. S. C. Adams,
New Haven, Ct. Centre sub. sch. miss. asso. for a sch. in Ceylon, 30; for tracts in China, 22,25; Miss C. D. I.
New Ipswich, N. H. Mrs. D. Everett,
New Lebanon, N. Y., R. Woodworth, a rev. pensioner,
Newport, R. I. Mon. con. in Spring-st. chh. 93; fem. miss. so. 45; (of which to constitute Mrs. JULIA A. DUMONT an Hon. Mem. 100);
New York, 2d years int. by A. P. C. 7; W. for Ceylon miss. 5;
Norristown, Pa. Presb. cong. (of which to constitute Rev. SAMUEL M. GOULD an Hon. Mem. 50);
Northborough, Ms. Evan. so. sab. sch.
North Bridgewater, Ms. Sab. sch. for evang. the world, 30,36; juv. so. in sch. dist. No. 7, 1,45; to sup. a teacher in Ceylon,
Norwalk, O. Mon. con. in presb. chh.
Old Town, Me. Mon. con.
Onondaga Hollow, N. Y. Miss B. Brewster,
Orange, N. J. 2d presb. chh. 20; Mr. Lincoln's sch. (of which for Mr. Wood, Singapore, 15); 17; sab. sch. 2d chh. 3;
Parsippany, N. J. Presb. chh. and cong. 31,05; Rev. J. Ford, 5;
Parsonsfield, Me. L. Sanborn,
Pawtucket, Ms. Mon. con. in cong. so. 74; a household offer. 17,56;
Philadelphia, Pa. 1st presb. chh. T. Fleming, 200; E. A. Holmes, 20; Cedar-st. chh. 40,50; 10th presb. chh. Ceylon, inf. sch. so. for two schs. in Ceylon, 100; Mrs. K. M. Linnard, for ed. of *Mary Linnard*, at Lahaina, (see note p. 74), 20; union col'd sab. sch. of 3d presb. chh. 4,02; a lady of Franklin-st. chh. 3,75; juv. mite so. of Miss Giles's sem. for printing paper at Sandw. Isl. 13,94;
Plainfield, Ms. Mon. con.
Plattsburgh, N. Y., B. S. Saterlee,
Princeton, N. J. Sab. sch. for Ephraim T. McLean, Ceylon, 20; fem. so. for fem. schs. Ceylon, 60;
Providence, R. I. Benef. cong. miss. so. 150; mon. con. in High-st. cong. chh. 67,50;
Ramapo Works, N. Y. Mon. con.
Reading, Vt. 1st cong. so.
Reading, Ms. S. par. Mon. con. in Mr. Pickett's so.
Rensselaerville, N. Y. Presb. chh.
Rockwell, Ill. Mon. con.
Roxbury, Ms. Eliot chh. and cong. 2d; mon. con. in do. 12,84;
Salem, Ms. Mon. con. at Howard-st. vestry.
Scotchtown, N. Y., D. Corwin, for schs. at Sandw. Isl. 5; S. Millsaught, a thankg. offer. 5;
Simsbury, Ct. Mon. con.
Sing Sing, N. Y. Presb. chh. mon. con.
Somers, Ct. Mon. con.
South Berwick, Me. E. Leigh,
South Cameron, N. Y., C. P. Hubbard,
South Middletown, N. Y. Cong. 40; 1st presb. so. 5;
Springfield, N. J. Presb. chh. 65,37; ded. loss on gold, 58;
Suffield, Ct. Rev. D. A. Sherman,
Unionville, N. Y. Presb. chh. mon. con.
Walpole, N. H. La. miss. sew. so. for Walpole sch. Ceylon,
Wantage, N. J. 2d presb. chh.
Washington, N. Y., Z. Biahoe,
Waterbury, N. Y., T. C. McEwen,
Whippany, N. J. Mon. con. in cong. chh.
Whitingham, Vt. D. Rascum,
Whitneys Point, N. Y., E. Rogers,

Williamstown, Ms. Mon. con. in coll. 20;
 Mrs. L. Whitman, 50; D. N. Dewey, 20;
Wilmington, Ms. N. dis. 2d pay. for James M. Lincoln, Ceylon,
Woodstock, Vt. T. Hutchinson, a new year's gift,
 Unknown, A fem. friend,
 489 29 25,396 46

LEGACIES.

Boston, Ms. Richard Cobb, by B. Sewall, and J. C. Dunn, Ex'rs, 2,500 00
Cornwall, Vt. Luther Baxter, by G. H. Fish, 200 00
Fishkill, N. Y. Mrs. Mary Platt, by J. and N. W. Platt, Ex'rs, 200 00
Newburyport, Ms. Benjamin Balch, by Daniel Smith, Ex'r, 300 00
 138 00 3,200 00

Amount of donations and legacies acknowledged in the preceding lists, \$28,596 46. Total from August 1st, to December 31st, \$114,079 53.

DONATIONS IN CLOTHING, &c.

Alstead, N. H., A box, fr. cir. of indus. 20 00
Auburn, Ms. A box, fr. juv. sew. so. for Mr. Robbins, Siam, 38 00
Brookfield, Ct. A bundle, fr. la. 17 54
Charlemont, Ms. A box, fr. fem. sew. so. 38 13
Claremont, N. H., A box, fr. la. so. for Sandw. Isl. 30,68; do. fr. do. for Constantinople, 47,06; 77 74
Harpersfield, N. Y., A box.
Hartford, Ct. A box, fr. a friend, for Mr. Bingham, Sandw. Isl.
Hartford, Ct. (via.) A box, for Mr. Stocking, Persia.
New York City, A box, for Mr. Dimond, Sandw. Isl.
New York City, (via.) Two boxes, for Mr. Forbes, Sandw. Isl.; a box, for Mr. Whitney, do.
North Amherst, Ms. A box, fr. la. sew. cir. for Broosa, 40 00
Northborough, Ms. A box, fr. Lyman asso. for Park Hill, 22 00
Plymouth, N. H., A box, fr. indiv. for Mr. James, Capo Palmas, 34 25
Pomfret, Vt. A bundle, fr. fem. char. so.
Providence, R. I. Calico, 519 3-4 yds. fr. T. M. Burgess.
Reading, Ms. S. par. A bundle, fr. la. sew. so.
Richmond, Va. Two boxes, for Mr. Lindley, and Mr. Venable, S. Africa; a box, for Mr. Leyburn, Ariopolis; a box, for Mr. Holladay, Ooroomiah.
Spencer, Ms. A box, fr. fem. char. so. for A. Hitchcock, Dwight, 27 68
Troy, N. Y. A barrel, for Mr. Lawrence, Madura; a barrel, fr. la. of 1st presb. chh.
Trumbull, Ct. A bundle, fr. la. sew. so. 12 79
Vernon Centre, N. Y., A box, 25 12
Waitfield, Vt. A barrel, fr. 1st cong. so. for Mr. Newton, Park Hill, 50 00
Warren, N. Y., A box, 48 75
West Durham, N. Y., A box, fr. presb. chh. 37 71

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands
 Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, etc.
 Filled cloth, and domestic cottons of all kinds.